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Vol. XVI, No. 1

September, 1945



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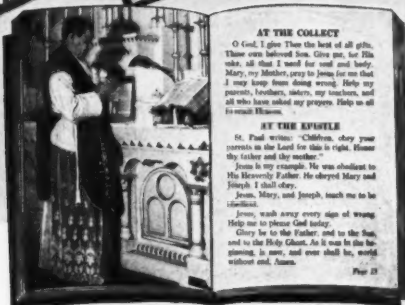
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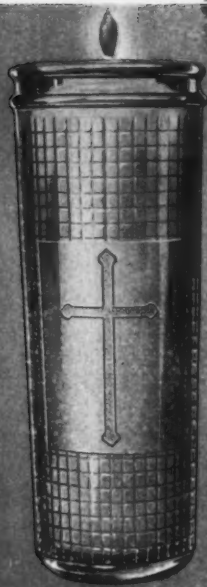


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You teachers are chosen guides for these young minds; yours the right and privilege to lead them to a clear understanding of the human values of our democracy; and to awaken in them appreciation of its benefits, which "are not given free, but must be earned through work and service," according to Dr. Francis B. Haas, State Superintendent of Public Instruction, of the State of Pennsylvania.

"A good school is a community organized for learning," he adds, in a recent statement. "As such, it should match as nearly as possible, the purposes and procedures of a community organized for living. It is for living that we should train youth, and to do this at all adequately we must adapt the course of studies to the needs and responsibilities of citizenship in a community.

"One of the major needs is a means for circulating knowledge of what is being thought and done, not only in the immediate community, but throughout the nation and the world. This function is performed by newspapers and magazines, and the latter are of

special importance, since it is their major function to sift and correlate facts. For use in schools, a magazine such as the *Reader's Digest*, which offers accurate and interesting summaries of significant events and achievements in the social, scientific and economic fields, is of high value. Its worth is increased by its well-edited presentations.

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Pennsylvania, the birth-state of our freedom, was the second state to establish, in 1834, a tax-supported public school system. There, as elsewhere in the nation, public schools have become our first line of defense against the foes of democracy. They have proved their protective power, and so long as they stand for free access to the facts on which knowledge is based, and to all sides of controversial issues, they will continue to bulwark the brand of freedom we want and need.

The Reader's Digest

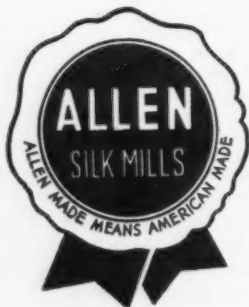
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—THE CATHOLIC EDUCATOR—

Editor: REVEREND PAUL E. CAMPBELL, A.M., Litt. D., LL.D.
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A BIG JOB MADE EASIER

MILLIONS of our young men and women are leaving the services, demobilizing for peace time jobs. More than 12,000,000 of them who have served in the Army and Navy have come to know the importance of learning. Millions of them will look to the schools and libraries to provide the information, the books, and the resources for education which the Armed Forces have been providing for them.

Additional millions—those in war production jobs, will be seeking information to help them in their new peace time employment. Other thousands—boys and girls 14 through 17 years of age who dropped out of school from 1941 to 1945 are now returning. Many vocational schools will be called upon to supply vital facts and useful information.

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THE CATHOLIC EDUCATOR

VOL. XVI

SEPTEMBER, 1945

NO. 1

EDITORIAL NOTES AND COMMENTS

Our Sixteenth Volume

THE JOURNAL OF RELIGIOUS INSTRUCTION is now 15 years of age. This issue is the opening number of Volume XVI. We express our deep gratitude to the contributors and the readers who helped to build the body of tradition that is now ours. We desire to expand the scope of the JOURNAL. No phase of human life is foreign to our pages, but articles on the religious, social, cultural, and educational phases will find first acceptance. Nor does this policy of expansion belie our name. Religious principles should permeate every occupation, activity, and interest of the truly educated man, the Christian man of character. We like to feel that our enlarged scope will appeal to our readers as well as to our contributors. The JOURNAL will not cease to be a medium for the exchange of ideas and experiences among those who are interested in the teaching of Religion and solicitous for the application of religious principles to life. The present crisis through which the world is passing has brought religious principles to the very forefront of all contemporary thought.

Our constant effort will be to present monthly, from September through June, a balanced group of articles that will interest and instruct our readers and contribute to the realization of our purpose. Our Book Review Department will present critical reviews of current books and publications that make a definite addition to the sum of Catholic thinking. Through the Correspondence Department we invite readers to give to other readers the benefit of their thought on all matters germane to our purpose. Recently we were reminded that our Correspondence Department was almost defunct. Is the

fault ours? We accept the responsibility of stimulating expression from our readers.

The Most Rev. Thomas K. Gorman, D.D., D.Sc.Hist., Bishop of Reno, will give us in an early issue the story of the teaching of Religion in his vast diocese, 110,829 square miles. The Rev. Rudolph G. Bandas, Ph.D., S.T.D. et M., will complete his catechetical series in the early issues of the present volume. Our readers will welcome further contributions from his pen. The Rev. Edward V. Stanford, O.S.A., presents a thesis on the better instruction of inductees in Catholic high schools and colleges. His paper in the present issue will provoke thought and possibly discussion. Sister Clarita Seramur, S.C., M.A., will continue her series on Religion in Education, and will follow this with another series on Catholic Educators in the field of integration. Brother Alfred's article on the Religion Background of the Teacher paves the way to the Rev. Dr. W. H. Russell's discussion of whether Religion or Theology ought to be taught to the laity and the teaching Sisters and Brothers. We do not expect all readers to agree fully with either of these protagonists. The Reverend Bernard Stueve, S.M., will give our readers an informing digest of his dissertation, "Teaching of Religion and Catholic Action in Canada," while the Rev. Brother Basil, F.S.C., of Santa Fe will discuss, in a series of articles, the teaching of catechism in Colonial Hispanic America.

The first current contribution to our Great Catechists series is that of Sister M. Veronica on Father Kinkead. This will be followed by a series of three articles by Dr. Hugh Graham on St. Peter Canisius. Sister Albert Lenaway of Siena Heights College, a student of Dupanloup, will give us the story of the great French catechist of the nineteenth century. October 9, 1945, marks the centenary of the conversion of Cardinal Newman; the Rev. Wm. R. Lamm, S.M., of San Antonio, will write of the achievements of this great scholar, writer, and educator. Dr. Clarence Elwell, Director of high schools and academies in the Diocese of Cleveland, will tell in a series of four articles a story of Christian coöperation in the

building of a high school course in Religion, *The Quest for Happiness* series. The Rev. Leonard M. Fee, S.M., now Principal of Purcell High School, Cincinnati, formerly Chairman of the Religion Committee in Cleveland, is the author of the third article in this series. Dr. James A. W. Reeves, President of Seton Hill College, will discuss in an early issue the place and the functions of the liberal arts college in the post-war world. Dr. Francis J. Furey, President of Immaculata College, will later tell us of the functional teaching of Religion to college students.

A coming issue will carry an article on Religious Pragmatism by Avery Dulles, noted convert. The Rev. T. J. Radtke, CCD director in Tuscon, Arizona, offers the story of the Pied Piper Priest. Dr. Peter A. Resch, S.M., Marianist Superior, St. Meinrad, will write on the teaching of Catechetics to seminarians; his confrère, the Rev. Ralph J. Dyer, S.M., will contribute an article on "Why Man Acts."

It is impossible to give in detail the story of the articles that the JOURNAL has scheduled for Volume XVI. Brother Alfred, F.S.C., of Napa, California, will follow his September article with two others, "Forming Saints in Our Schools" and "Patience and the Christian Teacher." Sr. M. Aurelia will continue her discussion of teacher-pupil relationships. Sister M. Verona, O.P., will give us "Some Thoughts on the Negro." Our readers will be pleased to hear from the Rev. T. S. Zachry, Diocesan Director of Schools and Boy Work in the Diocese of Dallas; from the Rt. Rev. Msgr. John M. Wolfe, Superintendent of Schools in the Archdiocese of Dubuque, a contributor to the first issue of the JOURNAL; from the Rev. Wm. E. McManus, Assistant Director, Department of Education, N.C.W.C.; from Sister Noel Marie, Albany, Sister M. Pauline, E. St. Louis, Sister M. Clara, Riverside, Connecticut, Sister Mary, Detroit—all of whom are former contributors to the JOURNAL—and from a number of other writers whose first articles are scheduled for publication.

Release Time

Release Time is a plan by which boys and girls are released from public schools for one or two hours each week at the request of their parents, to attend religious instruction at the church or synagogue of their parents' choice. In certain places the time allotted to such instruction extends even to five hours. The religious sessions take place in church buildings, or in buildings rented by the church, or in public school rooms. There is a growing body of legislation sanctioning the movement. In some quarters there is strong opposition, usually from educational bodies, some important parent and teacher organizations, progressive educators, and others. They base their opposition on the contention that released time represents a sectarian intrusion into the public schools, that it is a direct infringement upon the freedom of the public schools from church influence. They fear that the movement is but the forerunner of more serious efforts to introduce sectarian dogmas into the state systems of education, and that the ultimate result will be the appropriation of public funds for sectarian education.

The proponents of the movement look upon it as a mechanism to overcome the inadequacy of Sunday School instruction, the failure of the home to provide sufficient religious nurture, and the over-secularization of public education. "There is today," writes Professor McKibbin in *Education*, "an increasing conviction that the total resources of the community, homes, churches, schools, social agencies, can and must be brought to bear more effectively and coöperately upon the character training of the rising generation, that only thus can the right type of citizen be developed.... Weekday religious education is one form of experimental coöperation between home, school, and church." Archbishop Curley expresses his conviction "that all of us, regardless of Faith, should come together to work out a plan whereby the children of our elementary as well as of our secondary schools will be given an opportunity to get some religious instruction outside the school in their nearby respective churches."

Rarely will Release Time provide the whole solution; in every case success is conditioned upon a proper program of instruction and adequately prepared teachers. No supplementary mechanism can absolve parents from their primary obligation in the religious instruction of their children. No advocate claims that Release Time is a substitute for the Catholic parish school, but the plan merits the serious consideration of a nation where "two-thirds of the children never darken church doors."

The National Liturgical Conference

"The purpose of this meeting," said Bishop Lamb at the opening of the 1944 Liturgical Conference in New York City, "is to discuss ways and means of inspiring our laity to take an active part in the public prayers and official worship of the Church." The Bishop went on to say that "for many centuries the laity took a very active part in the public worship of the Church, and especially in the Mass, which is the center and heart of all Catholic liturgy.... Today a large proportion of the congregation seem to be only mute and silent spectators gazing vacantly into space.... Many of them do not have even a prayerbook, and some of them seem to be only waiting impatiently for the *Ite Missa Est*. The High Mass is avoided at any cost, and Low Mass has become the magnet of attraction." He expressed a fear that to untold thousands Catholic liturgical worship has become a routine thing, a passive thing, a mechanical thing, a kind of spiritual regimentation. He does not blame this sorry condition on the laity alone; it is the function of the priest to explain the Liturgy, to lead the faithful to an appreciation of its beautiful symbolism, to train them to participate in it. The Liturgical Conference aims to restore the Liturgy, especially the Mass, to its proper place in Catholic life and worship. This work will depend largely upon the training given to our seminarians and to the children in our Catholic schools. God will prosper the work.

The Church in America is out of swaddling clothes. We have done well the work of material construction, and we must now turn our attention to the building of the spiritual edifice. The National Liturgical Conference is in a position to undertake this work of spiritual reconstruction, to lead the Catholic laity back to a deep appreciation of the Catholic Liturgy.

The Source of Life

Motherhood in its coöperation with the Creator in the transmission of human life, is woman's highest prerogative. A writer in *The Sentinel of the Blessed Sacrament* (May, 1945) tells of the reply given by a young Catholic telephone operator to the questions of a *Daily News* representative. When asked, "What has been your greatest thrill?" she replied, "I experienced my greatest thrill when I made my First Communion." To a second question, "Do you expect a greater thrill in your lifetime?" she answered: "Yes, I expect a greater thrill in life. It will come when I marry, have children of my own, and guide them to their First Communions." It gives us a thrill to read her answers, the same thrill that prompted Major Paul J. Redmond, O.P., to declare: "This country can never begin to pay its debt to Catholic and Christian mothers. There is really no doubt about it, the American Christian home is the hero of this war." High as is the prerogative of motherhood, the fostering of the supernatural life in the human soul is a higher prerogative. To neglect the education of the child is treason to Almighty God. His power and goodness confide an immortal soul to the care of human parents. The mother becomes the child's first and most effective teacher, of good or of evil. The life of that soul is the mother's highest responsibility. If she neglects her duty to the child, the consequent ruin is irreparable; no other teacher, no other school, can repair the damage. Fortunately, the Christian mother of today has the example of the lives of the Saints; devoted mothers, now honored as Saints of God, have charted the way. Those

who aspire to Christian motherhood must study in the School of the Saints.

Do Not Put Your Brains in Escrow

A Catholic book reviewer owes it to his public to give a moral evaluation and a moral classification to the book under review. At the same time the reader of books should not place his brains in escrow and entrust the selection of his reading material to a book club. A conscientious book reviewer is a much safer guide in the choice of a book for reading. Secular book clubs have in recent years achieved a dangerous amount of influence. Some of the book selections they have made are a warning to Catholic readers that it is dangerous to accept their choices without investigation. In the cold school of experience we have learned to be chary about joining book clubs. Many of the top best-sellers of today are worthless from a literary standpoint and blatantly immoral in their popular appeal to sex. Why should any intelligent person feel constrained to read nine hundred pages of trash merely because the publicity department of a powerful book concern has made it a best-seller?

As a positive contribution to this discussion we recommend "Books on Trial" (Thomas More Bookshop, Chicago), and "Best-Sellers" (University of Scranton, Scranton). Many Catholic newspapers carry the reports of these two publications. They are safe guides.

Teaching Religion to the Little Child

By SISTER MARY, I.H.M.

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A great many mothers labor under the illusion that teaching religion to the little child is a difficult matter. They ask: "How can I ever get down to his level? And then, he asks such queer questions that I just don't know what to answer." There is the case of a four-year-old who was very fond of ice cream. During his prayers one evening he asked his mother suddenly: "Mommy, can I have all the ice cream I want in heaven?" Now, obviously, it is not good theology to make heaven a place for eating ice cream. But obviously too, if he cannot have ice cream in heaven, it would not be a place of happiness to this four-year-old. Fortunately, his mother was quick and wise. She said: "In heaven, Jackie, God will give us everything we want. If you want ice cream, you will be able to have it." And she added by way of good measure: "You can have as much ice cream as you want." Jackie was satisfied. Heaven met his four-year-old "ice cream standard" of happiness. In her answer this mother was sound theologically; she told the truth and, at the same time, she met the limitations of her child's little mind.

It is not difficult to meet the mind of the child on religion if we are sincere, direct, and kind. By the grace of the Sacrament of Matrimony, the parents, and in the matter of instruction the mother especially, are assured of special lights and graces. Perhaps the first big thing to be realized in the matter of giving religious instruction to the little child is that we need to be intimate friends of the Holy Spirit. The mother who can turn to the Holy Ghost and ask frankly, "How shall I answer *this one?*" will undoubtedly have a ready answer for her child. However, it is true that the Holy Ghost expects us to help ourselves also. It is possible today for the mother to get many pamphlets and booklets which will help her. We are appending the names of a few of these at the end of this article.

Formation of Child's Personality

Despite the fact that a great many children enter first grade with little or no knowledge of the beautiful truths and the more beautiful persons belonging to our holy Faith, it still remains true that the first great work of religious education is the duty and privilege of the mother in the home. There is a great deal of attention given today to the *unconscious* mind. Psychiatrists emphasize the importance of early habits, early experiences, early reactions. By "early" they mean from birth to the age of five years. These are the important years in the formation of the child's personality pattern. Surely, the Christian child's basic pattern of personality cannot be formed without Our Lord and His ideas, nor without Our Lady and the Saints playing an important part in the process. From my own experience with little children in nursery school, I can say that they drink in every word that is said about God and His Saints. It is the religion lesson which is most frequently carried home. One of our three-year-olds, for instance, took it upon herself to go to the neighbors and tell them the Christmas Story. She dramatized it as she told it. One of the neighbors, a Protestant, told the child's mother that she had never before known the meaning of Christmas. It became a living thing for her in the action of this tiny girl. Another mother, a convert, told me that she was really learning what it meant to be a Catholic from the lessons her four-year-old boy repeated for her.

The soul of the little child is the dwelling place of the Holy Trinity. After baptism, God lives in the soul as long as it is in the state of grace. Our Catholic children, as they learn to use their physical, mental, and supernatural powers can be taught to use them correctly. This is the meaning of the word "training." It is easy to train the little child because there are no contrary habits in the way. It is easy, too, for God's grace to operate in the soul of the child, because as yet sin, which is the obstacle to grace, has no place there. Because he is in the state of grace, because God is living there in his

soul, the little child who hears of Our Lord and Our Lady is filled with a great love.

In our five-year-old group the other day, as Sister was telling of Our Lord's agony in the garden, one of the children, a lovely little girl, smiled slightly. The boy beside her leaned over and said: "You mustn't smile at this story, Joannie. Our Lord is suffering. It is very serious." The girl's expression became solemn and sympathetic at once.

To the little ones, pure and simple as they are, Our Lord is a living person. Our Lady, their Guardian Angel, and the Saints are all close friends. A mother spoke to me not long ago of her five-year-old's habit of sucking his thumb while sleeping. Though they had tried everything to correct it, the habit persisted. The parents were especially worried, as the child's mouth was becoming noticeably deformed. Suggesting that perhaps we could take care of it, I asked Sister to bring out in the religion class the next day how Jesus loves to help little boys and girls who have something hard to do and need His help. She could use sucking one's thumb at night as an example. Two days later Eddie came to me triumphantly. "Do you know what Jesus has done for me, Sister? I don't have to suck my thumb any more to go to sleep. I asked Him and He did it for me." I checked the matter with Eddie a couple of weeks later. "What did you tell me a long time ago, that Jesus helped you do?" I asked. He looked at me in surprise. "Sucking my thumb! Jesus did it. I don't have to suck my thumb any more to go to sleep," he answered positively. Think what a wonderful conviction this is for a five-year-old to have. "I asked Jesus to help me—and the thing is done."

The carry-over of religious instruction to practical conduct with little children is very great. This is probably due to the fact that habits are not too fixed and grace can flow freely into the soul because of its purity. The following excerpt from a mother's letter illustrates this carry-over very well.

One noon Bernard (who is six) came home from school

unexpectedly. I was quite upset as I had really planned to be out marketing that noon and only by chance was I at home to receive him, having been delayed by many things. However, I fed him before scolding him.

At the end of my harangue I said: "Now tell me, if you can, what exactly were your thoughts that made you come home this noon?"

"Well, it came lunch time and *my mind said to me*: 'We don't like the food here—let's go home.' So-o-o-o-o I came home."

His gesture and look implied that I should be able to see plainly that he was personally not responsible, but merely a victim who obviously had to obey this "mind."

Here is where Mary Lee (who is four) sailed in. She shook her finger at him and her little face became quite flushed with the intensity of her feelings.

"That was not your mind telling you. That was the *bad angel* and he *was leading you into temptation*. You should have said 'Jesus, Mary, and Joseph,' because the bad angel doesn't like those words and he'd have gone away. Next time you do it."

Those are her exact words. I could never forget them as I was completely breathless with surprise. The ease and perfection of this phrase, "he was leading you into temptation," nearly floored me. I was so tickled it was not easy to keep from laughing for sheer pleasure, but I never even smiled. I just kept still to hear Bernard's reaction. He accepted it completely, but was quite disgusted that she had not told him *before*.

"Well, Lee, I didn't know that. If I'd known, I'd have said it. Why do you wait till I get in a mess of trouble before you tell me?"

So he'll try to remember next time.

The mother has a unique work in the world. Because it is an ordinary everyday work, our materialistic age greatly underrates it. Because it is a spiritual work, our age is afraid of it. But it is God's own work—the forming of minds and hearts to be Christ-like. The Catholic mother has this supreme privilege as her daily vocation. She must carry on her work day by day, quietly, simply, lovingly, as she moves about her household tasks, her child at her side. She uses

stories, conversations, pictures, example as her materials; but the work is done especially by her love for God and for her child pouring itself out generously and happily, moment by moment, until the heart of her child is filled with a happiness and love like her own. Only the possession of God can fill the mother's heart, and only the possessing of God by the mother can fill the heart of a child. Little as the child is, no other thing in the whole world is great enough to satisfy him and give him the poise and self-confidence which mark the happy, secure child.

BOOK LIST.—*Our Playmate*, by A Sister of Charity; *Their Hearts Are His Garden*, by Sister Mary Marguerite, C.S.J. (Saint Anthony Guild Press, 50¢); *The Christmas Story*, by Catherine and Robb Beebe (Saint Anthony Guild Press, 50¢); *Little Stories of the Passion*, by Nita Wagenhauser (Saint Anthony Guild Press, 50¢); *My Mass Book*, by Sisters Servants of the Immaculate Heart of Mary (The Macmillan Co., 88¢); *We Know the Mass*, by Catherine and Robb Beebe (Saint Anthony Guild Press, 50¢); *The Children's Saint Anthony*, by Catherine and Robb Beebe (Saint Anthony Guild Press, 50¢); *Six O'Clock Saints*, by Joan Windham (Sheed and Ward, \$1.25); *More Saints for Six O'Clock*, by Joan Windham (Sheed and Ward, \$1.75); *ABC Religion in the Home*, by Sister Mary, I.H.M. (Our Sunday Visitor Press, 25¢); *Illustrated Books for Children*, by Rev. Daniel Lord, S.J. (10¢ and 15¢); *Religion in the Home* (The Paulist Press, 10¢).

Vitalizing the Teaching of Religion

By SISTER MARY EVANGELA, S.S.N.D.

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In the January, 1945, issue of this JOURNAL the writer discussed "The Religion Teacher and Her Problem." The purpose in this and subsequent articles is to discuss further the importance of "interest" as a means of vitalizing the religion lesson in order to make Catholic living attractive and appealing.

The main objective of the religion teacher, as has already been mentioned, is to capture the child's will through desire. Now, to arrive at desire, which is the chief motive for influencing the will, the first step is to arouse interest. At this point the teacher may well ask herself: "What are my pupils interested in and why?" It is scarcely necessary to point out to the teacher what are the most common sources of interest. She needs but to consider: what is it that creates so much enthusiasm and active interest in the class when discussing a popular movie, or a recent "best seller"? Is it not the fact that these touch human lives and direct the minds of the students to some personal, pleasurable experience? This is the very thing the religion lesson must do. It must make an appeal for happiness in life.

Man's Ultimate Goal

Man was created for happiness, and it is happiness which constitutes the motivating force back of all his actions. That is why man is ever longing for pleasure, legitimate or otherwise. True happiness consists in the union of the soul with God. This is precisely the end of man's achievement in this life, namely, union with God by knowledge and love. Our lives are ruled from beginning to end by knowing and loving. Our deeds which reveal our outlook on life and the love in our hearts are sure road-signs which indicate the way in which we are travelling. Our daily actions are the instruments

which fashion our eternal destiny. Everything we do, the least worthy as well as the noblest actions, can be analyzed in the terms of knowledge and love.

Our freedom of action depends upon the control of motive. The motive to which we respond is our free choice. Faulty training or the lack of it, unfavorable environment, and prejudices often cloud our judgment and prevent us from seeing things as they are. Hence, we recognize the necessity of proper motivation as a means of guiding the will in its freedom of choice.

As children of Adam, we have lost that supernatural inheritance, a life of union with God through grace, which our first parents enjoyed before the fall. Our constant struggle in this life must be directed towards the acquisition of grace, the essential function of which is to endow us with supernatural life and raise us to a participation in the divine nature. The possession of God through grace is the possession of happiness.

The purpose or aim of the religion lesson is to develop in the child the abilities which will enable him to seek and find God, and thus bring about that union with Him which is ultimate happiness.

The Natural Law

The voice of conscience is in a real sense the voice of God. The natural law is a sort of background against which each of our actions in life must suitably range. The natural law, according to St. Thomas, "is the rational creature's participation of the eternal law as existing in the mind of God." Each element of the universe reaches its due perfection through conformity with the laws of its own development. So, too, must we reach our eternal destiny by compliance with this law which is immanent in our being. The Ten Commandments which are, as it were, a recapitulation of the natural law, are not intended as a burdensome obligation, for the observance of which we shall receive a prize. They are direct contributions which should serve as an aid in the development of human personality.

The Controls of Conduct

Man who is limited in all manners of ways as regards the body, possesses spiritual potentialities which are boundless. His characteristic activities, which must always be operative, are knowledge and love. By knowledge in the intelligence and love in the will, the whole of his conduct is ruled.

The aim of the religion lesson, therefore, is so to mold the child's intellect, emotions, and will that their driving force will give final significance to all he does. But this cannot be accomplished by learning a multiplicity of facts in religion. It can be done only by developing habits of conduct which will guide the child in all his life situations. These habits or controls of conduct constitute the practice of virtue.

Man will be judged by the moral goodness or badness of his actions. Only when the moral virtues of prudence, justice, fortitude, and temperance are operative can man develop a moral character. The virtue of religion and the love of God are above the moral virtues, for it is better to have charity than to be merely prudent, but without good works faith and charity cannot thrive, and hence must die. Prudence regulates man's conduct with reference to life as a whole and in view of its ultimate end. It presupposes the rectitude of the appetite and assumes the possession of the other moral virtues, namely, justice, fortitude, and temperance.

The Virtue of Faith

There are many virtues which the child must learn to practice if he would attain to the full stature of his being. To discuss then all would require a lengthy essay. The remainder of this article will be devoted principally to the theological virtues of faith, hope, and charity, which the child possesses through the indwelling of the Holy Spirit in mind and heart.

As has been previously emphasized, man is ever craving for a state of unending happiness. But desire in the will is dependent upon knowledge. Man cannot wish for what he does not know. To walk or live only in the realm of sense-knowledge is to live only a part of life. A baptized child possesses

through the gift of faith a mental awareness that is beyond the scope of the senses. It is the duty of the religion teacher to foster this supernatural gift of faith. The very young child lives in a world of fancy and make-believe. The stories of Red-Riding Hood, Cinderella, Pop-Eye, and the rest, have a peculiar fascination for children. Why cannot the wonderful world with its glorious sun, moon, and stars, and the amazing variety of flowers and animals be held forth as an invitation to come and see and understand how lovingly the Heavenly Father has provided for all? Certainly, there is a wealth of fascination for the baptized child in the world where God is his Father, Christ his Brother, and Mary his Mother.

Correlating poetry with the religion lesson is a splendid means of creating interest and love for God and His creatures. The rhythm and rhyme of poetry have an appeal which is most conducive to raising the mind and heart to God. If, for example, Cecil Alexander's poem "All Things Beautiful" were effectively read, freely discussed, and voluntarily memorized in parts, certainly faith in God would be strengthened. There is a wealth of Catholic poetry of this type available, from which to select what is best suited to the teacher's particular aim.

Among other fundamental things that can be done to help children to grow in faith, is to create an atmosphere of quiet occasionally. The world of blaring radios, distracting movies, destructive funnies, and wild amusements stimulates the senses overmuch in the wrong direction. Properly directed reading is an excellent means of cultivating a meditative atmosphere. In a recommended list should be *The Catholic Messenger*, *The Catholic Boy*, *The Catholic Girl*, Mission Magazines, etc. Stories from the Bible and from the Lives of the Saints told in a natural and interesting way, or better still presented by the pupils in a class activity, are also splendid ways of fostering the divine gift of faith.

The powerful activity of the child's imagination should help him to live by faith and safeguard him against tremendous dangers to his peace of mind as well as to the integrity of his will. The child with the vision of faith will more easily detect

the wiles and snares of the devil, and will be able to recognize the unreality and tawdry show of the world. He will, through the supernatural grace that is given him, learn to walk hand-in-hand with Christ and with Mary, accompanied by his guardian angel and holy patron to his eternal destiny. An illustrative example is the one related by Enid Dinnis, of the two boys who entered a church where the Blessed Sacrament was exposed for adoration. One of the boys had been baptized, and the other had not. The baptized boy knew from what he had been taught that God was present on the altar. The unbaptized child was fascinated merely by the lights and flowers which surrounded what looked to him like a big, golden clock. Turning to the baptized boy he asked: "What time is it on that clock?" To which the Catholic boy replied: "That doesn't tell time; it tells eternity."

The Gift of Hope

The virtue of hope bestowed upon the soul at Baptism is a capacity which enables the child to rely upon God for happiness here and hereafter. Happiness is the result of the proper use of the mind and the will. Pleasure, on the other hand, is the mere satisfaction that comes from delighting the senses. The child's virtuous acts of the will are the sources of his happiness. A child lives happily only when he is mentally secure. His trust in God is a sort of outgrowth of his faith in God. As he passes through the various experiences in life, his faith must be strengthened to enable him to see God's providence about him and God's life in him. Both his faith and his hope must awaken a consciousness that God loves him, and it is this which makes him truly happy.

Hope is a virtue of the will and is a form of the love of God. It differs, however, from charity in that it is a love of something not yet possessed. Hope implies a striving after its object, rather than the joy of living united to it.

A firm trust in God can be implanted through the study of the New Testament, which illustrates so beautifully Christ's own trust in His Heavenly Father. In the crib at Bethlehem

Jesus lay as a helpless child, dependent upon the care of Mary and Joseph. At Nazareth and throughout His public life Christ lived in complete dependence upon God His Father.

Again, poetry is a powerful medium. "Proof" by Ethel Romig Fuller and countless other beautiful religious poems are within easy reach of the teacher who is zealous and alert.

Through simple, familiar acquaintance with Jesus, the child supported by faith and hope will walk in close companionship with Christ, growing in confidence as he meets each new experience in life. Broken hearts, shattered careers, empty lives tell the story of someone's neglect to foster trust in God.

The Gift of Charity

Charity is something quite literally divine. It is a sharing in the mutual love of God the Father and God the Son. Christ's prayer at the Last Supper indicates this: "And I have made known Thy name to them and will make it known; that the love wherewith Thou hast loved Me may be in them and I in them" (John, xvii. 26). Because of the union of friendship which it effects, charity holds first place among the virtues: "... the love of those things which are above us and especially of God, is to be preferred to the knowledge of them; wherefore, charity is more excellent than faith" (*Summa Theol.*, II-II, Q. xxiii, art. 6, ad 1).

St. Thomas teaches that the divine virtue of charity which is bestowed upon the soul in Baptism makes one "intimate with God." This is shown by the child's familiarity with spiritual things. We can clearly observe this in children who are quite young. The inclination that makes them play with toys and engage in games of fancy is quite different from the simple, joyful attitude towards God and spiritual things.

The teaching of religion is effective only in proportion as we make our pupils Christ-conscious. Christ, as a person, must be made the central figure in the class. Only when our pupils have come to know and love Christ personally through our realistic presentation of Him, can we hope to influence their

lives. When Christ is truly loved, religion rises above a mere study of definitions and facts.

The worst enemy we shall encounter in striving to bring this about will be ourselves. Some teachers may be inclined to say that such a program is too idealistic for our American youth. The fact of the matter may be that we ourselves do not make Christ a very intimate, personal factor in our own lives. Christ has not lost His attractiveness and charm, and human nature is the same today as in the days of yore. It is still true that love makes all things easy. What made saints of boys and girls in the past will make saints in the twentieth century if we but make the routine of the schoolday center around Christ as a divine yet human personality.

It was Christ who said: "I came that they may have life, and have it more abundantly" (John, x. 10). We must impress our pupils with the idea that Christ is deeply interested in every event of our daily lives. What better picture of a normal American Catholic boy could we find than the one depicted in Pudsy Kelly's poem "Just for a Minute," from which the following lines are taken:

There are things inside of me, bad and good,
That nobody knows and nobody could,
Excepting Our Lord, and I like Him to know
And He helps when in for a visit I go
Just for a minute.¹

The Effects of Charity

When a child has come to grow in the love of God and neighbor by the exercise of charity, his emotions, his mind, and his will have a certain harmony about them. This serenity, poise, and contentment of the innocent child can be preserved only in a religious atmosphere where he will frequently be reminded of God's infinite love and goodness towards His creatures. Charity makes a child feel at home with God. He needs only a little encouragement to express himself in kind words and kind deeds, because he knows nothing of un-

¹ "Pudsy Kelly's Poems" (St. Anthony Guild, Paterson, N. J.).

kind thoughts. The latter he learns from his elders, who through their bickering and bad example rob him of the glowing charity which has been poured forth in his "heart by the Holy Ghost who is given to us," as St. Paul says.

There is no better way to learn Christ than through the study of the Gospels. No Life of Christ is more simply and beautifully told than in the originals of Sts. Matthew, Mark, Luke, and John. It is understood that the teacher must always adapt her presentation to the capacity of the children. The one great aim with children of any age is to picture Christ as the most kind, the most brave, and the most lovable Friend that ever existed. He knows us through and through, and what is more, He understands everything about us. We need but to tell Him what we would tell our very best friend, and we may be sure that He will never fail us. To prove to us His love He gave His very life, and His one great desire is that we spend our lives for Him and in union with Him. A beautiful example of such a life is described in the little booklet entitled "You Wouldn't Deny Me That" by Victor J. Donovan, C.P. (P. O. Box 24, Jamaica 1, N. Y.). It is a true story of an American doughboy who proved by his life and death that he loved life; he loved his country so much that he was willing to die for it, but, above all, he loved his God.

St. Thomas tells us that charity is as intimate to the soul as the soul is to the body. There is tragedy inherent in merely human love. But human love can be marvellously sanctified by charity. We can adhere to human life and remain faithful to our mutual contracts only by charity.

The Attainment of Happiness

Complete and perfect happiness can consist in nothing less than the vision of God Himself. Man is not perfectly happy so long as something remains for him to desire or seek; furthermore, for perfect happiness the intellect needs to reach the very essence of the first cause. And thus it will have its perfection through union with God in which alone man's true happiness consists. In heaven faith will be transformed into

vision and hope into possession, but charity yields place to nothing, for in heaven it will have reached its perfection.

"The only way to heaven," wrote Newman, "is the *desire* for heaven." We can only reach our end by having our wills fixed upon it—that is, by desiring it. Once our wills are so fixed, the rest of our actions fall of themselves into their own place to complete the pattern designed by God from all eternity.

Finally, the religion teacher whose *life* touches the souls of her students more than do her words, must herself be vivified with supernatural virtue if she would properly vitalize her teaching of religion. No teacher who fails to cherish and nurture the supernatural life in her own soul can ever hope to preserve and strengthen it in the souls of others. Her every word and act must be radiant with the spirit of faith and the cheerful glow of supernatural love. Then Christ's life will shine through her own. Her words will be His words, and His dynamic personality will so penetrate her own that her very life will be but a radiation of His. Then every soul she comes in contact with will feel His presence and His sanctifying influence.

Catechetics according to St. Paul

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VI. Adaptation in St. Paul's Catechesis

St. Paul became all things to all men in order that he might save all: "For whereas I was free as to all, I made myself the servant of all, that I might gain the more. And I became to the Jews a Jew, that I might gain the Jews. To them that are under the law, as if I were under the law, that I might gain them that were under the law. To them that were without the law, as if I were without the law, that I might gain them that were without the law. To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all" (I Cor., ix. 19-22). In all his instructions the Apostle is careful to touch the apperceptive masses of his listeners and to engraft the new doctrines upon those which formed a part of the acquired mental content. In explaining the Christian process of justification, he frequently employs terms and expressions current in his day. When instructing the Jews of the Diaspora he usually "reasoned with them out of the Scriptures" (Acts, xvii. 2). In arguing against the Judaizers he shows from abundant Old Testament quotations that Abraham was justified by faith, that his justification was a gratuitous gift, that his spiritual paternity was independent of works, and that the promise was superior to the Law. He makes his arguments doubly forceful by drawing upon the psychological experience of the Jews, and by showing how the Law was a cause of the knowledge of sin, of actual sins, of divine wrath, and of death. When pointing out to Jewish converts the superiority of Christ's Sacrifice and Priesthood, he is again careful to compare the New Dispensation with the Old (Epistle to the Hebrews).

A rather unique example of adaptation is found in St. Paul's speech on the Areopagus—a discourse which came to serve as a catechetical model for Christian missionaries in pagan coun-

tries for succeeding centuries (Acts, xvii. 24, 31). In this speech St. Paul insists on the following points: the existence of one God, Creator of heaven and earth, the necessity of rejecting idolatry and paganism, and the need of repentance with a view to the future judgment by the glorious Christ. In courteous expressions and conciliating arguments, recognizing their piety towards their gods and enforcing his views by an appeal to their own poets, he manages with the readiest power of adaptation to indicate the fundamental errors of every class of his listeners. The inscription on the nameless altar served as a basis for his claim that his auditors were at least partial sharers in the teaching which he was striving to enunciate. His hearers believed that the universe had resulted from chance combination of atoms—he tells them that it was their Unknown God who by omnipotent power created the universe and all therein. They believed that there were many gods far removed from mankind and careless of men—he tells them there is but one God, Lord and Preserver of heaven and earth. They despised all foreigners as barbarians and clung to their racial superiority—he tells that God "hath made of one all mankind." Around them arose a circle of temples as beautiful as human hands could make them—he tells the multitude that God who is One does not dwell in their toil-wrought temples but in the temple of His own creation.

There are also striking resemblances between St. Paul's Epistles and the diatribe, the form of preaching used by the wandering Cynic and Stoic philosopher. The salient features of the latter (such as the dialogistic form of argument, question and answer, objection foreseen and answered, antithesis and parallelism, comparison and simile, irony, exposition, and exhortation) are all to be found in St. Paul's Epistles. But the differences are more numerous than the similarities. Thus, the method of question and answer is never developed by St. Paul, as is done in the diatribe, until the climax is reached and final conclusion is drawn. So, too, the parallel method is frequently interrupted by the interpolation of Old Testament quotations and the intrusion of fundamental Pauline doctrines. Then

again, there is no approach to the carefully forged scheme of the diatribe with its descriptive and hortative sections and their scientific connections. In fact, in some of St. Paul's Epistles the expository section has no bearing on the hortatory, while in the First Epistle to the Corinthians the two elements are not kept apart at all.

St. Paul also differs from the philosopher in not appealing on any large scale to the example of historical personages. His sense of power in Christ is so overwhelming that it is superfluous to set before his hearers a crowd of historical or mythical examples. Nor do we find in him the artistry of the Greek preacher, the wealth of color, the dramatic instinct, the faculty of creating pictures of delightful and degrading scenes; the jest and the sense of humor are also entirely absent. If he uses irony, he never pours out the vials of contempt on his philosophical opponent as did the Cynic, and he seldom resorts to vituperation because of the consciousness of his own imperfection. And surely the most inspired of the Apostle's direct exhortations, as well as those immortal passages of matchless grandeur and passionate emotion, owe very little to the Greek address.

Although St. Paul wrote in Greek, it is by no means the Greek of the schools, or the Greek which in spite of its antitheses and paronomasias would have been found tolerable by the rhetoricians of his native city. In fact, a Tarsian professor or a philosopher of Athens would have ridiculed his Hebraic peculiarities, awkward anacolutha, harshly mingled metaphors, strange forms, and irregular constructions. The three quotations from classic authors (Tit., i. 12; Acts, xvii. 28; I Cor., xv., 33) found in his Epistles are hardly more than mere proverbs, sayings, tags of the market place, and common inscriptions on monuments. Whenever he does use the Greek form of preaching, it was because this or that point of his would the more easily reach its objective. We can well understand how St. Paul would realize the immense advantage of presenting his Gospel in a city like Corinth in a garb which was so familiar

to its citizens. If we are to do justice to his own famous statement, "I have become all things to all men that I might save all," we must recognize his willingness to put himself *en rapport* with those whom he sought to win for Christ. An able man such as he was, with a keenness and sympathy and vividness of insight, travelling through the world of his day, mixing with many classes of persons, could not but notice what he saw and heard. Living in the midst of Greek learning, and breathing its atmosphere, he was to that extent conscious of it and acquainted with it, but there is very little in the Pauline literature which points to a training or acquaintance with that style and that "human wisdom" which could not save the world.

(To be concluded)

Teaching Religion in the Grades

By THE REVEREND T. S. ZACHRY

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It has been said with some truth that in the Catholic school no subject is taught so much and taught so badly as religion. Frequently the subject is placed as the first class of the day. Thus, the child who comes late to school misses the religion class. A school assembly, meeting for any one of a dozen reasons, usually takes the place of the religion period. In those schools and States where classes are affiliated with the State Department of Education, and where credits are given for work done, no credit is given for religion, and the child assumes it really isn't worth a credit! "Oh, just another religion class," they say. "You don't get a credit for taking that." Frequently the pastor or his assistant comes over to teach the class, and (for the advanced classes at least) is required to do so by Canon Law. Often enough the idea never occurs to the Reverend Father that there is a need to prepare for that class. "Prepare for a religion class," he exclaims, "why, I spent twenty years preparing for it!"

In the class in religion we must teach that this life is a preparation for heaven. We must teach the necessity of what the Church calls supernatural life. In that respect, the task of the Catholic teacher in religion is diametrically opposed to that of modern American education, which is based on a philosophy of utility. What may be useful for life in this world, may not at all prepare us for heaven. We must build within the minds of the young the absolute necessity of the life of grace, that which the theologians refer to as the "seed of glory." The task, then, of the teacher of religion is twofold: to inculcate in the mind of the young this supernatural life, and to lay the groundwork for the retention of it even unto death. The task of the teacher of religion is to fix the gaze of the child on God, and to encourage him to become daily more like Him. This, in view of the modern pragmatism all about us, requires that our teacher of religion have the stature of a giant.

On Memorizing the Catechism

In the teaching of religion, nothing will ever take the place of the catechism. The child should be taught to memorize the catechism. For example, childish formulations of immutable truths are to be discouraged. It is sometimes objected that the slavish memorizing of the catechism leaves the modern child cold and unresponsive to religion. If so, the fault lies not with the catechism but with the teacher. Do not start with a definition. Start with an idea, and proceed from the psychological to the logical. Begin by telling a story. That was Christ's method, and it cannot be improved upon. Remember that nothing delighted Our Lord so much as teaching little children. As the catechism states in its very first lesson, the whole purpose of religious instruction is to teach us to know, to love, and to serve God. That is to say, the task of the teacher of the catechism is intellectual, emotional, and volitional. In view of this, it is lamentable to observe how many of our young people cease the study of religion after they have been prepared for their First Holy Communion or, at most, for their Confirmation. Yet, our love for God must certainly keep pace with our intellect.

The teaching of religion is the inculcating of Catholic culture and the development of the spiritual man. Thus, the aim of any curriculum in religion should be threefold: first, to teach the child to live in Christ, through the Church; second, to love Christ; and third, to accept Christ as our ideal. These aims may be achieved by five means: (1) *the study of Bible History*, to point out to the child God's relation towards the Jewish nation as a preparation for the coming of Christ, and to stimulate an appreciation for the noble figures of the Old Testament, especially those which are types of Christ; (2) *the history of the Church*, with a biographical study of the great figures in that history, the Saints of the Church; (3) *a study of religious culture, art, literature, etc.*; (4) *a training to follow the Mass*, and (5) finally, but not least, *study of the catechism*.

It seems almost an unwritten law to begin the school day with the class in religion. The situation exists in many parts of the country, especially in rural areas, of having the Catholic school State-supported—or more precisely, to engage the Religious to teach the public school, often on parish property. Where that situation exists, the religion class must be either the first or the last in the day; that is to say, it must be before school assemblies, or after the school day is over. In this case it would seem best to have religion in the morning when the child is fresh, rather than at the end of the school day. However, generally speaking, it would be better not to have the religion class the first in the day. As we have indicated in the opening paragraph, it tends to encourage tardiness, and often enough some situation arises to cause the religion class to be dispensed with for the day. Everything possible should be done to impress upon the child the fact that the class in religion is certainly as important as any other subject.

Errors to Be Avoided

Especially on the lowest levels we should beware of teaching “don’t’s” to the child. Christ did not teach “don’t’s” but “do’s”: “Do this in commemoration of Me. Do this and you shall have eternal life.” Almost every confessor can quote you examples of little people coming to Confession and confessing: “I spilled soup on the table when we had company.” Such little ones have found themselves in a maze of “don’t’s”—from the home, from the school, seemingly from wherever he or she turned. To the little mind they are all bad, all grievous sins.

We should never fall into the error of teaching Bible History without a Bible. Every classroom should have its Bible. Children should be encouraged to examine it—to look for the Imprimatur, to search out texts for the matter being studied. For example, suppose the subject under discussion is the Holy Eucharist. Encourage the children to search for references in the Scripture concerning sacrifice, beginning with the sacrifices of Cain and Abel and continuing through both Testaments.

We well might reexamine our teaching methods in regard to the subject of the Liturgy. We should teach the Liturgy, not

teach about the Liturgy. We teach children the meaning of the vestments—the origin, the reason for the different colors, and so on; but perhaps we thereby amaze the children more than we arouse a deep love for the Liturgy. Many people, attending Mass, want to apply to the Mass what Christ applied to Judas: "What thou doest, do quickly." We might do well to synchronize our religious instruction with the Liturgical Year. During Advent the attention of the child can be focused upon the humanity of Christ, presenting Him as a really human being, emphasizing His tenderness, His infancy, His loveliness: indeed, all His virtues. During Lent this study of Christ's humanity can be continued, now emphasizing His sufferings. During October and May the truths surrounding the Blessed Mother may be emphasized, with especial stress during October being placed on the recitation of the Rosary. Thus, Christ in the Mass can become a reality to the childish mind. The lives of Saints who had an especial devotion to the Eucharist might well be studied in this connection, and frequent and daily Communion encouraged. However, in this latter respect, certainly contests are to be discouraged. The spectacle which we see of children in great numbers coming to daily Communion during the school year, and then absenting themselves entirely during the summer months, may well lead us to the suspicion that there is something wrong with our teaching method.

The presence of non-Catholics in the classroom, plus inadequate classrooms and a shortage of teaching personnel, poses a problem for many schools in the South. One teacher may have to teach more than one grade. Thus, at a given time children not in the religion class must remain in the home room while the class in religion is in progress. Regarding non-Catholics, occasionally they may be in the religion class, but most schools require the written permission of the parents for this, and the majority of them are not in the class. The teacher, accordingly, must be very careful to say nothing to offend the religious convictions of the non-Catholic, while yet at the same time arousing the interest of the non-Catholic. One teacher I know explained the Rosary to the religion class,

then placed a basket of rosaries in a convenient place in the room and encouraged those Catholics having a study period during religion class to go to the chapel and say the Rosary, usually for a stated purpose: for peace, or for a former student reported missing in action by the War Department, or for the success of a special school enterprise (such as a War Bond Sale). The non-Catholics were found to listen attentively to the instructions on how to recite the Rosary, and requested that they too be allowed to go to the chapel and say the Rosary.

This matter of non-Catholics in the classroom with Catholics often poses quite a problem. One Sister told me that in her home room of 38 pupils, 18 were non-Catholics, and only 8 were from homes where both parents were Catholic. Another very extreme case occurred in the first grade, where, out of a class of 21, 20 were non-Catholics. Especially in Negro Catholic schools in the south, the ratio of non-Catholics is very high, the average being perhaps over 75%.

Certainly the teacher of religion should realize his or her sublime calling. Our Blessed Saviour has said: "Suffer little children to come unto Me, and forbid them not." The fulfillment of that commission is the especial assignment of the teacher of religion. Everything should be done by the teacher to make the class in religion attractive, to draw the young mind sweetly and truly to the Great Lover. Let the teacher assume as her special resolve to make the class in religion the brightest and best in the day. Surely assignments in religion should never, never be given as a penance! Make religion not some far-off, unreal matter, or a mere recital of dry facts. Make the life of our Blessed Lord as real to the children in the classroom as it was to the children who played with Him in the streets of Nazareth, as moving as it was to the Apostles when they witnessed Lazarus being brought from the tomb. Teach them that Judea and Galilee are real places, to be found on the map, and help them to see the white towns and blue lake, the grassy plains and stony hillsides which figure so prominently in the sacred narrative.

Reverend Thomas Lynch Kinkead Pioneer in American Catechetical Instruction

By SISTER M. VERONICA, O.S.B.
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Reform of the catechism has been a topic of interest and controversy among Catholic educators through the years. Writers have surveyed its progress in the light of European contributions with but cursory mention of many authors and educators of our own American catechetics. Among the earliest contributors in this country was the Reverend Thomas Lynch Kinkead, noted priest of the Archdiocese of New York, whose early works and influence on contemporary religious education have received very little recognition. It is timely, therefore, to consider the efforts of this zealous priestly pioneer.

It was in the interest of improving the ministry of catechizing that Father Kinkead made his contribution toward the end of the last century. Loyal to his apostolic trust of transmitting the doctrines of the Church in a manner accommodated to the capacity of the receivers, he advocated no radical changes of the basic text of the catechism itself, but he labored to present the text with explanations adapted to the intelligence of the child. The fact that Father Kinkead not only showed an appreciation of the efforts of his predecessors, but endeavored to preserve the continuity of their works, gives an insight into the exemplary character for which he was esteemed. The Reverend James W. Power, of All Saints' Church, New York City, under whom he began his priestly career as assistant, and who knew him better than anyone else in New York, considered him "the living outward expression of a soul high and pure in ambition; a heart kind, gentle, and generous in its impulses; a life thoughtful, upright, and honest in its purposes."

Throughout his training at St. Francis Xavier's College and

Troy Seminary, Thomas Kinkead manifested unusual ability in his catechetical work. His special adaptability for imparting knowledge to others, his quiet unobtrusive manner, and his studious habits won the respect of his teachers and pupils alike.

Early Activities of Father Kinkead

Subsequent to his ordination in 1886, and a year's service as assistant pastor at All Saints' Church, Father Kinkead was transferred and appointed Chaplain at St. Joseph's School, Motherhouse and Novitiate of the Sisters of the Third Order of St. Francis, Mount St. Francis, Peekskill, N. Y. Here he remained until his death in 1905. During his lifetime Father Kinkead was distinguished for many and varied activities. He was supervisor of Catholic Charities of the Archdiocese of New York and founder of the Catholic Home Bureau, the Guild of the Infant Saviour, the Christian Doctrine Association, and a large number of religious sodalities and societies. In addition, he was the instigator of the establishment of the Children's Court of New York City. He acted as the General Secretary and Director of the Apostolic Union for Priests of the United States, as *Censor Librorum* for New York Archdiocese, and as business adviser to the Sisters at Peekskill and catechist to hundreds of Sisters and thousands of children.¹

Father Kinkead first acquired a national repute on the publication in 1890 of his *Explanation of the Baltimore Catechism*. Using the Baltimore Catechism as a basis for his handbook, Father Kinkead presented the questions in the original order, adding to the text of the catechism an explanation. The questions were written in heavy type, and were followed by the brief but carefully written explanations in smaller type. The numbering of the questions and answers throughout the catechism, and the complete index of subjects with a list of the related questions as an appendix for reference, added much to make it a convenient and well-arranged volume.

¹ For details of Father Kinkead's life the reader is referred to the writer's Master's Dissertation, *The Contribution of Father Kinkead to Catechetical Literature and Methods* (The Catholic University of America, Washington, D. C., 1944).

In expressing the objectives of the *Explanation*, Father Kinkead reveals the twofold purpose of the work: to place in the hands of teachers an aid for effective teaching and to stress for the student the practical and everyday application of revealed truths in Christian living. He, himself, wrote in his introduction:

... It must be evident to all who have had experience in the work of our Sunday-schools that much time is wasted in the classes. Many teachers do little more than mark the attendance and hear the lessons; this being done, time hangs heavily on their hands till school is dismissed. They do not or cannot explain what they are teaching, and the children have no interest in the study.

The *Explanation of the Baltimore Catechism* is intended for their use. The chief aim of the book is to be practical and to teach Catholics what they should know and how these truths of their Catechism are constantly coming up in the performance of everyday duties.²

Since its first publication in 1890, and as revised in 1921 to conform with the new Code of Canon Law, Father Kinkead's *Explanation* has been in continuous use. It is still the basic text in the Diocese of Boise, Idaho, and is recommended for explanatory use with the textbooks of the Confraternity of Christian Doctrine. This evidence should be sufficient in itself to establish Father Kinkead as one of the leading contributors to contemporary American catechetics.

Yet, to him this text was only a foundation for further contributions. A few years after the appearance of the *Explanation* there was a demand on the publishers for a compendium to be put into the hands of students. Father Kinkead, who had already begun this work, developed a graded five-book Series of the Baltimore Catechisms Nos. 1 and 2 in 1901, which provided a selected list of the "more practical and important questions" from the *Explanations*, adding others which the author considered necessary to develop the meaning of the text. The Catholic Press throughout the United States and

² T. L. Kinkead, *Explanation of the Baltimore Catechism* (Benziger Brothers, 1927), pp. 3-4.

Canada lauded these new works. The pedagogical value may be realized in the following criticism:

Rev. Thomas L. Kinkead has probably come closer to making a successful catechism than any other English author. He overcomes the difficulty (complete and comprehensive to youthful minds) by making six different books instead of one.³

. . . They (Baltimore-Kinkead Series) will fill a long-felt want in the Sunday school and other Christian Doctrine classes. . . . This method of progression is a happy change from the old method, and cannot fail of happy results.⁴

Influence of Present-Day Catechesis

Here, then, we note a second valuable contribution to the field of religious education. This contribution is recognized and perpetuated by the Confraternity of Christian Doctrine Series, which dedicated its recent revision as "The Father Kinkead Memorial Edition." In this series the continuity of Father Kinkead's influence is maintained by the Reverend Francis J. Connell, C.S.S.R., S.T.D., Associate Professor of the Faculty of Sacred Theology at the Catholic University of America. In discussing his catechism with the writer of this article, Father Connell said: "In composing the Catechism No. 3, I used Kinkead's No. 3 in the sense that I tried to incorporate every point contained therein which could be of value." Father Connell retained the format of Father Kinkead's work, designating his own supplementary questions by an asterisk. This modern edition would undoubtedly have met with approval from Father Kinkead, for in proposing his own adaptation he wrote:

Very probably there will never be an absolutely satisfactory and perfect catechism. The best that can be done then is to improve existing models by eliminating their chief defects.⁵

In addition to providing a basic text and explanation,

³ *The Tidings* (Los Angeles, January 18, 1902).

⁴ *The Catholic Transcript* (Hartford, February 20, 1902).

⁵ Kinkead, "Catechisms," in *Emmanuel*, III, p. 162.

Father Kinkead's efforts to improve catechetical teaching impelled him to write almost continuously on the subject throughout the rest of his life. •

An analysis of his catechetical articles, published for the most part anonymously, reveals his deep understanding of educational psychology and brings to light many of his methods and pedagogical ideals. A general survey of the principles covered in the articles might be classified thus: (1) the aim of religious education; (2) the content of religious instruction; (3) the psychology of learning; (4) the methods of teaching.

His views on the objectives of the curriculum briefly stated are: (1) it should present doctrine and establish clearly the distinction between revealed truth and pious practices; (2) every doctrine is important, and none should be treated lightly to provide room for less important matters; (3) doctrine alone is not sufficient; (4) there must be something to touch the heart, something to make clear the practical application of the truths of Faith and their consequences in life; (5) leading objections to our Holy Faith should be presented with suitable answers.

His teaching methods revolve around the presentation of material by the story method and the use of questioning. This fact, no doubt, accounts for the outstanding reputation he acquired among teachers and the influence he exerted in guiding those who requested help in methods and motivation for their classes. In an article on the "Art of Questioning" he summarized the usefulness of the question thus: to broaden information, to test knowledge, to train the faculty of observation, to fix the attention, to stimulate thought, to impress ideas, to give variety.

To provide an explanation of the catechism was not Father Kinkead's only remedy for the needs of his day, for in his catechetical articles he stressed the need of qualified teachers. His last article written during his illness, one year before his death, says in part:

In conclusion, let me say that the teachers must have natural aptitude and acquired knowledge as well as experience and high motives. Their aptitude implies taste for the work and love for the child. The knowledge that they must have also implies a desire to impart that knowledge to others. They must have experience gathered either from their own or from the work of others. They must have religious motives. They must have in view our blessed Lord's plan of salvation and act in conformity with His will!⁶

Advice to Catechists

That the prospective catechist possess all the requisite qualities which he felt essential was of utmost concern to Fr. Kinkead. He advocated a deep insight into individual difficulties with personal guidance to help the student to overcome these obstacles, and stressed the exercise of prudent judgment in providing opportunity for the students to solve problems according to their capacity. He likewise held as ideal an instructor's versatility in method and expression. His comments on these points are pertinent:

... If we see the child has the idea, but cannot express it, it is a good thing to help him along with the expression. ...⁷

... I sometimes think we neglect too much the reasoning faculties in the matter of religious instruction and overtax their memory.⁸

... Another requisite on the part of the teacher is the power to vary the subject; to show it from different points of view, so that the children may not know a thing merely by memory but may understand it as well. ... In teaching any subject avoid too much detail and, above all, numerous side issues.⁹

To summarize briefly the major contribution of this pioneer of religious education, we find that Father Kinkead was the

⁶ Kinkead, "Art of Questioning," in *Homiletic Monthly and Catechist* (New York City), IV, p. 646.

⁷ *Ibid.*, p. 645.

⁸ Kinkead MS. ("Religious Instruction," Father Kinkead's Personal Files), p. 9.

⁹ Kinkead, *op. cit.*, p. 540.

first American catechist to establish an explanation of the Baltimore Catechism in the United States. He was original in attempting to present in familiar language with clear and simple illustrations the doctrinal truths through application to daily life. He wrote the first handbook of its kind in America to be used as a reference for teachers, priests, adult converts, and advanced religion classes; for home, school, and church. He was the author of catechetical articles on pedagogy based on sound fundamental principles which remain constant with the passing of time, and the compiler of a series of graded catechisms in which he makes clear the adaptation of revealed truth to the capacity of the child. These books formed a basis in format for revisions which are in use today. In addition to his written contributions to American catechetics, there is the untold influence of the living contribution of the hundreds of religious teachers whom he taught and of the perpetuation of his ideals handed down by them in community and in the classroom. We can but confirm, therefore, the prophecy made shortly after his death that "the good done by Father Kinkead will live long after him."

Christian Coöperation Builds a High School Religion Course

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This is a story of what Christian zeal and coöperation can do, a story of Catholics' pooling their funds of knowledge, contributing their gifts of mind and heart and energy, to the achievement of a most important task—the development of a thoroughly Catholic and thoroughly modern course of study and series of texts for religion in our Catholic high schools.

The story begins in 1938 when a young, brash assistant superintendent of diocesan schools in one of the larger dioceses on the eastern fringe of the Middle West was given the position of director of high schools and academies. In his first zeal he undertook a survey of the situation and found an amazing range of achievement from very bad to very good. This was true of all areas, religion being no exception. In some schools religion was taught for half an hour twice a week for two years; it varied from that low level to other schools which had full periods, five periods a week for four years.

Low Ebb in Religion Teaching

With one or two exceptions no high school had really developed a plan or a course of study in religion. Teacher preparation for religion was poorer than in any other subject. Religion was the least honored, the least liked, the least influential subject in the curriculum, or perhaps not the least influential if one is thinking in terms of negative values. If religion is the fulcrum of Catholic education (as the theory has it), it was evident that not much leverage was being exerted on the students' lives under such a situation. To improve the schools it was indispensably necessary to improve the religion. But what to do was the question.

Existing texts were declared unsatisfactory by many teach-

ers. Some texts retained the catechetical form as their basic method, forgetting that the check-up for mastery should be the last step, not the first. Others broke away from the question form, but seemed to have no rhyme or reason in the selection or placement or purpose of their subject-matter. The answer became evident quickly. If you want a high school religion course geared to present needs, you will have to develop one.

A kind Providence shrouded the long road ahead, as work began in 1938. The questions came quickly. What should be taught? When and where should it be taught? How? By whom?

Attempting to approach the task from a scientific and not a haphazard basis, catechisms, religion books, dogmatic and moral theologies, scripture books, church histories, books on asceticism or character education and methods, books on all phases of subject-matter in religion were analyzed to determine the basic content of religion. Each of these points was listed on a Master Chart under the four basic headings of religious knowledge recommended for the use of instructors in religion and preachers by the famous and authoritative Catechism of the Council of Trent: Creed, Sacraments, Commandments, Prayer. Liturgy, Scripture, Church History, Lives of the Saints and Apologetics were also added as subdivisions of subject-matter. So too was the whole area of formational material which is usually completely ignored or only incidentally introduced as instructional, not as formational, matter.

When this great mass of material had been set down and organized, by the grace of God, a most remarkable fact became clearly apparent, namely, that it was possible to cut across subject-matter subdivisions in religion in a completely new way, and, without sacrificing theological and logical progression and unity, achieve a juxtaposition of topics that made integration of the various parts most easy and natural. Using the four basic subdivisions of Creed, Sacraments, Commandments and Prayer as the foundation, it was possible to relate

the doctrines of our religion to the respective Commandments, and to the Sacraments, and yet not create a hodgepodge of muddled knowledge in students' minds.

At this point the high school principals and teachers were called in. The chart was shown to them; also a possible allocation of the subject-matter to the four years of high school and a very tentative sketching of how to gather that subject-matter into a few coherent and internally related units for each year.

Spirit of Christian Coöperation Tested

Here the spirit of Christian coöperation was put to its first severe test. Several high schools had been developing their own course of study in religion. Would they coöperate? Would they reallocate their matter, readjust their thinking, take on added work for the benefit of other Catholic high schools which could not undertake such a vast job all alone? They would and they did, and the well-organized materials which they contributed greatly helped and speeded the work.

With the assistance of the teachers this allocation of subject-matter was provisionally determined and the units were specified. Following this, the outline for each unit was developed. The course thus had four parts—one for each year, with five or six units in each. Only the topics were indicated; no development was attempted. This will be clearly proved by stating that in its first mimeographed form the religion course of study for Grade 9 was seventeen pages in length, including the outline of subject-matter, the titles and topics of the units, objectives, central theme, general introduction and outline of each unit. Grade 10 had only ten pages; Grade 11, three; and Grade 12, seven. The course was entitled *Our Quest for Happiness*.

With heartless authority (in September, 1939), these skimpy sketches, hardly worthy to be called a course of study, were placed in the hands of the poor, patient high school teachers, who were told to follow it and teach it, either with or without the assistance of a high school religion text (as they pre-

ferred). Of course, most preferred to use a text for the pupils. It was in truth an awful and awesome year. As there was to be a test at the end of the year, *religion became the most important subject* in every school, the influence of accrediting agencies to the contrary notwithstanding. To teach the course teachers had to read, to dig up material, to put materials together in a new way that made their heads ache and swim. But most of them were good sports, and realized that what the doctor prescribed, though bitter medicine, was good medicine, necessary medicine. They complained, but only because they wanted a little sympathy. They got a goodly share of joshing instead; perhaps it was all they expected. Anyway, they kept at it.

They worked, those good teachers did, they worked hard. They planned lessons, and gathered material, and made notes as to success or failure, and as to recommendations for the next year. Towards the end of that school year, in the Spring of 1940, the religion teachers throughout the diocese sent in expanded outlines of the units for their year. The religion committee and the religion teachers met, and matters were discussed in general and in particular. Decisions were hammered out in democratic, Christian fashion on the anvil of coöperation.

The best of what was turned in was culled; adjustments and changes in placement of subject-matter, in methods, in accent, were made; and by September, 1940, four printed booklets (varying in size from 78 pages in Grade 9 to 32 pages for Grade 11) were ready. These expanded outlines were placed in the hands of both the students and the teachers, a standard religion text being used in conjunction with the outlines by most teachers.

The teachers' meetings continued, and again in the fall of the succeeding year (1941) a revision of these printed outlines was published. Some of the changes that took place might be of interest to teachers. In the ninth grade, the unit on the liturgical year (which had originally been placed as the last unit) was moved up to the second unit. This made the way

for greater liturgical understanding and appreciation. Confirmation was moved from the junior year, where it had been handled in conjunction with the eighth article of the Creed (the Holy Ghost), to the first year in conjunction with Baptism and the strengthening of the virtue of faith.

In the fourth year, at the suggestion of a high school operated by the Society of Mary, the unit on the Blessed Virgin was moved from May to September, from the last unit of the senior year to the first. The change was most happy, as the unit cast its beautiful influence over the entire year, and proved a most appropriate preparation for the study of the Last Things—Marriage, Vocation, and Social Justice.

The unit on the sixth commandment had originally been placed as the third unit of the senior year. As a result of the change of the unit on the Blessed Virgin, it became the last unit of the fourth year, where it received little or no attention. On the advice of the teachers it was moved to the last unit of the junior year—the Junior Prom location. Here it was much more useful and successful. In addition, leads were supplied to such matters in all the four books, and the teachers were told that it was their responsibility to give group or individual instruction on purity and related matters as the needs of the class or individual pupils demanded.

Undertaking Nationalized

Up to this point the development had been on a diocesan basis, but now Dr. Roy J. Deferrari, Secretary General of the Catholic University of America, became interested in the project and urged that the outlines be developed into a series of religion textbooks for high schools. He secured the interest and coöperation of schools throughout the country, and work was begun in the spring of 1942 to expand the units from outlines into textbook form. It was a tremendous undertaking, but, by dividing the work among many authors and coördinating and unifying it by funneling everything through the hands of one editor, the units of all four years appeared serially beginning with the Fall of 1942, and by the Spring of 1943 a

complete, planographed Experimental Form had been published and tried out in all the high schools of one diocese and in other high schools and academies throughout the nation. In this work classroom teachers, students, principals, administrators, pastors, and subject-matter and education experts all contributed and added their influence. An editorial board of key persons throughout the country evaluated the product; so did the teachers.

The crucial work was done by means of questionnaires. As each unit was finished, each teacher sent in a very detailed report of her findings, reactions, and suggestions. At the end of the year an additional questionnaire tested broad topics, and points that were still in question. The work of analyzing these replies was in itself a tremendous task, but a most profitable and valuable one. It changed the course from a matter of arm-chair speculation to a classroom-tried, laboratory-proved product.

It was on the basis of these reports that the fifth edition of *Our Quest for Happiness*, the first textbook edition, was undertaken. Book One appeared in late Spring of 1945, in the eighth year of work. Book Two was published during the Summer of that year and the remaining two volumes will appear in the course of the present school year. A Teacher's Manual, which is already well under way, will complete the series.

When finished, the entire project will have consumed approximately ten years. But it was worth it. In terms of *teacher growth* alone the development of the series would have been worth while—even if the entire product had had to be scrapped. The power, the confidence, the breadth of vision and knowledge which the teachers gained were enough to justify the entire venture. There were many other beneficial results. Indeed, coöperation pays.

Pre-Induction Religious Education

By THE REVEREND E. V. STANFORD, O. S. A.

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The Victory Corps and pre-induction training had an unlamented, short-lived existence. Motives were of the best, but utility was called into question in reputable quarters. Catholic high schools participated in these programs to some extent. But the most important type of pre-induction education for Catholic high schools—a type of education which would pay richer dividends than any short intensive courses in airplane spotting, military mathematics or physics—has, to the best of the writer's knowledge, been completely neglected. He refers to what may truly be called *Pre-Induction Religious Education*.

It may seem rather late in World War II to open up this subject. However, it is "better late than never." As a matter of fact, the problem that such pre-induction education would seek to solve may be with us for some years to come. It is by no means certain that the war in the Pacific may not be prolonged for some time.¹ There will be occupation troops to be recruited for service in both hemispheres. Moreover, the shadow of peacetime conscription hangs over us. Day by day, young men of seventeen and eighteen are being drawn into the Services and the trek will undoubtedly continue.

Have we thought through the moral and religious hazards which young men encounter in the Armed Forces? Are we concerned to see that they have the best preparation possible to meet situations that in many instances are totally different from what might normally be their experience in peacetime? Have we adjusted their religious and moral training in our high schools to meet these new conditions? Are we content to leave all responsibility in this matter to our overworked military chaplains?

If there is anyone who feels confident that the customary

¹ Obviously this article was written before the conclusion of the armistice with Japan.

high school religion courses in doctrine and morals are fully meeting the needs of youth serving with our Armed Forces, let him talk with some of these intelligent young men themselves, or let him discuss the matter with some of our chaplains. This implies no unfavorable reflection on the religious courses in our high schools, which were designed for normal peacetime conditions. They do not take into consideration the wartime conditions confronting our boys in the Services. But, it may be asked, have these courses been supplemented by additional lectures or instructions? A cursory investigation made by the writer leads him to believe that the answer is in the negative.

Here are some topics selected more or less at random. Most of them were submitted, by way of test, to four chaplains of the Armed Forces. The chaplains agree that the topics are live and vital points on which practical instruction is needed by young men entering the Armed Forces. Let the high school educator judge for himself.

1. Helps to good living in the Armed Forces, choice of companions for off-duty hours, the chaplain, proper use of leisure time, NCCS-USO, literature, USAFI courses, etc.
2. The force of "mob psychology," a two-edged sword for good or for ill, as applied to religion and morals in the Armed Forces.
3. The Army-Navy method for control of venereal disease, an explanation and an analysis of the spiritual dangers.
4. The special dangers to the virtue of purity encountered in military life and suggested helps.
5. Factors contributing to petty thievery, profanity, gambling, drinking in military life, and suggested remedies.
6. The "doctrine of hate," its fallacy and danger.
7. The growth of superstition and fatalism in wartime, the Catholic remedy.
8. Special Church dispensations for the Armed Forces relating to fast, abstinence, the fast before Holy Communion, afternoon and evening Mass; reasons for and the possibility of abuses. The danger of acquiring habits of carelessness in religious duties.

9. The practice of perfect contrition, its method and importance. Assistance to the dying, Catholic and Non-Catholic.
10. Some Catholic doctrines that frequently come up for discussion in soldier "bull sessions," such as mixed marriage, divorce, birth control, sorrow for sin and subsequent relapse, etc.

The list is by no means exhaustive. But are these topics being explained to high school boys before they are inducted into the Armed Forces? Some very practical instructions or lectures could be built up around these topics and well illustrated by actual examples drawn from the experiences of chaplains.

A Golden Opportunity for Our High Schools

It is the conviction of the writer that a golden opportunity to render real service to our Catholic young men is being passed over in our high schools. No radical revision in high school courses in religion is advocated, assuming that these courses as now constituted are considered adequate for normal times of peace. The specific needs arising in wartime, or under a program of peacetime conscription, can be cared for by a course of supplementary instruction. The objective should be to so instruct and forewarn young men that the possibility of moral and religious shocks in military life has been removed as far as possible.

Thus, young men have not been inducted into military life very long before they are shown a film which presents very realistically the precautions, and the reasons therefor, to be taken by those who engage in extra-marital intercourse. True it is, at beginning and end, the film makes reference to the fact that continence is the best and safest way. Too often this is lost on the average young man under the dramatizing of "offending and yet playing safe." In many cases, but not always, such a film is preceded by a talk from the chaplain. The environment, however, and the psychology of the situation are not always propitious to this message. How much better

it would be to forewarn and prepare the young man under more favorable conditions! Even a superficial examination of the literature handed out under Army and Navy auspices will lend strength to this contention.

From the standpoint of "timing" and psychology, pre-induction religious and moral "indoctrination" would seem to have advantages over whatever the chaplains may be able to do after induction. It would certainly reinforce their efforts in a considerable degree. At a time when young men are only a few months away from induction into military service they may reasonably be expected to be interested in all sidelights on this new and different life which they are soon to enter. Why should they not be particularly receptive to religious and moral instruction which is directly pointed to that life? In a way, it is a preview of that life for them in its moral and religious phases at a time when they have no other previews to distract them. Once they are inducted into service, there are so many new things to learn and so many duties to be fulfilled that whatever instruction a chaplain may be able to give is in danger of going in one ear and out the other. If he can but repeat teachings and warnings which inductees have already had impressed upon them at a more favorable time, his words will carry added conviction.

The purpose of this article has been principally to state a problem, not to present findings or to offer a completed program. The writer is so convinced of the validity of his thesis that he intends to follow up the subject further on his own account. This article will have served in a good cause, however, if it stimulates thought, provokes discussion, and elicits further articles from those who have a natural interest in the problem, especially those who are engaged in the religious guidance and instruction of young men in their late teens.

The Needs of Girls

By SISTER MARY RITA, B.V.M.

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In the Child's Bill of Rights, endorsed by the Assembly of the League of Nations, one section reads: "Every child should have opportunity for physical, mental, moral, and spiritual development." This statement is significant to those who would study the needs of the adolescent girl, for the adolescent girl had her beginning in childhood and her needs and rights of that period are her needs and rights of today. Adolescence might be compared to a halfway house on the side of the mountain; poised between childhood and maturity, the girl looks backward to stable or shifting foundations—forward to potential womanhood, excited and encouraged by its promise of greatness or fearful and dismayed by the prospect of futility.

Our modern Miss America of 1945 is essentially no different from her long line of sisters dating back to Mother Eve. True, our modern young American girl may insist upon her independence, her self-sufficiency, her ability to meet life and its problems, but under her self-assurance lie needs—fundamental in every girl in every age. Today's youth may be more frank in her statements, more candid in her opinions, more superior in her condemnations, more positive in her dislikes, but underneath it all she yearns for sincerity, for companionship, for recognition, for understanding, for love. With this in mind—that the problems of girls, though cloaked in new robes, are as old as life itself—we can set forth her problems, hastening to add those ingredients to the solution which will make it practical for the girls of this very modern age.

In listing the needs of the modern girl many persons have gone little beyond the physical. To those who are ultra-materially minded, it seems sufficient that the girl be healthy in body, well-dressed, well-fed, comfortably housed. But the girl is a many-sided creature of God; she has a soul as well as a body, and her needs are more correctly limitless instead of one

or two. For our study, the needs of girls may be classified into several broad divisions—physical, mental (here are included many of her interests), spiritual and moral, and social. Each of these broad divisions might be sub-divided into many more.

Physical Needs of Girls

In condemning the one-sided viewpoint of physical needs we are not therefore belittling their importance. The growing girl needs to build on the physical. A healthy body is an important asset; with it, it will be easier to have a wholesome outlook on life. A healthy body encourages active participation in sports and games, and this in turn leads to favorable and happy companionships. A comfortable home, where the problem of money is not always in the foreground, gives the girl a sense of security and independence. A well-stocked larder, sufficient without being lavish, helps to build a healthy body, a strong mind, and a cheerful disposition. Sufficient sleep and rest, proper clothing, fresh air and sunshine, adequate physical exercise, harmonious surroundings—all are important and necessary for the complete physical well-being of the growing girl. Wise parents and teachers know that many problems have been solved when the underlying cause (many times a physical one) was analyzed and corrected.

The case of Sally, a high school sophomore, may be advanced as a personal experience of such an instance. Sally's first year in high school had been a normal one, educationally and socially successful. Sally had a high I.Q. and was living up to it; she was a leader in extra-curricular activities, and a favorite with her teachers and fellow-students. Shortly after the beginning of her sophomore year teachers began to notice a decided change in Sally. She was definitely failing in one subject, and was steadily approaching the borderline in another. She just didn't care to enter into the room activities any longer; for her, regulations seemed to be made to be broken. Her conduct in the cafeteria was especially annoying; she brought a lunch from home and managed to be one

of the first finished each day. She annoyed her companions, was loud, and apparently entirely unresponsive to all suggestions for improvement. A visit to the home by a discerning older teacher brought to light the fact that Sally's father had been out of work since early summer; Sally's mother was ill. One older brother was working, but there were three younger children to be clothed and fed. Sally was worrying; Sally was tired; but most of all, Sally was *hungry*. Not one of the family said this in so many words, but a little sister calmly stated: "Yes, Sally gets our breakfast before she goes to school, but she never eats none!" And the mother added that "Sally's appetite doesn't seem so good any more—she fixes her own lunch since I've been ill, and I'm afraid she doesn't take much."

To those who would see, the underlying cause of Sally's behavior was obvious. One of the girls who helped out in the cafeteria had left school, and Sally was asked to take her place during one lunch period. A good breakfast and a hot lunch was the solution to what promised to be a serious behavior problem. Sally's need was a physical one.

Mental Needs of Girls

Mental needs are numerous in the life of the girl, and offer many opportunities for guidance on the part of parents and teachers. Mental needs are sometimes said to be synonymous with educational needs; this we may hold if we are considering both formal and informal education. Education certainly does not consist of book learning alone; the books we read, the companions we meet, the hobbies we have—every contact we have is education, good or bad.

In considering mental needs, it is logical that we turn first to the most widely accepted formal agency, the school. No one will deny that the school has a duty to the child. For the adolescent the "reading, writing, and 'rithmetic" of earliest school years has changed to literature, original themes, and geometry, plus all the other subjects in the curriculum; but the school must do more than present cold facts. The school

must teach geometry to Susie and Mary as individuals; when taught simply as a subject, as an end in itself, geometry or any other subject fails to aid in bringing the girl to "the full possession of her moral and spiritual heritage," which is the goal of all worth-while teaching.

In her excellent book, "Self-Revelation of the Adolescent Girl," Sister Mary Mildred Knoebber, O.S.B., makes the following observation:

To do this [bring the girl to her full moral and spiritual heritage] in a way that will be truly effective, and attain successfully to the ends we propose to ourselves, it is of utmost importance that the meaning and purpose of the social whole be clearly defined. If the school has any one function more outstanding in importance than all the rest, surely it is that of supplementing the efforts of the home in training the child for life. But as Pope Pius XI in the Encyclical "Christian Education of Youth" says: "Since education consists essentially in preparing man for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education, which is not wholly directed to man's last end." Hence, it is to be emphasized that the specific aims of education, whether in the home or in the school, must be broadly conceived. Training for life must mean training for complete life, based upon ultimate rather than upon immediate results.¹

The youth, it is true, shares with the adult maturity of bodily functions and innate mental endowment. But she is usually not mature in her uses of her mental powers. She must be guided, directed, and limited. A school which offers an extensive curriculum and little or no direction in the choice to be made is probably doing the child a great disservice, if not positive harm.

With all its formality of books, assignments, schedules, and the like the school has the responsibility of training the youth as far as possible for the realities of later life. This training is often indirect, and often passes unnoticed by the greater number of observers of a school system. Janet Erskine Stuart

¹ S. M. Mildred Knoebber, *Self-Revelation of the Adolescent Girl*, p. 81.

makes some pertinent comments relative to this phase of formal education in her book, "The Education of Catholic Girls," in which she says:

To be a small member of a large organization [such as a school] has an excellent effect upon the mind. From the presence of numbers a certain dignity gathers round many things that would in themselves be insignificant. Ideas of corporate life with its obligations and responsibilities are gained. Honoured traditions are handed down if the school has a history and spirit of its own. There are impressive and solemn moments in the life of a large school which remain in the memory as something beautiful and great. . . . School has the advantage of bringing the influence of many minds to bear, so that it is rare that anyone should pass through a school course without coming in contact with some who awaken and understand and influence her for good.²

To those who feel that any change in schedule is disastrous to the well-being of the child, emotionally and educationally, there is some measure of comfort in the observation of this wise educator. Mother Stuart says:

For children to find everything prepared for them, to feel no friction in the working of the machinery, so that all happens as it ought, without effort and personal trouble on their part, to be told what to do, and only have to follow the bells in the ordering of their time—all this tends to diminish their resourcefulness and their patience with the unforeseen checks and cross-purposes and mistakes that they will have to put up with on leaving school. As a matter of fact, the more perfect the school machinery, the smoother its working, the less it prepares for the rutty road afterwards, and in this there is some consolation when school machinery jars from time to time in its working.³

Informal Educative Agencies

In school and out of it, all the lessons youth learns are not studied in books. As we have pointed out, there is the complex question of informal education. We shall, in this study,

² Janet Erskine Stuart, *The Education of Catholic Girls*, pp.77-78.

³ *Ibid.*, p. 80.

look briefly at three important informal educative agencies, namely, reading, hobbies, and motion pictures.

Adolescence is the greatest period of day-dreaming in any individual's life, and the heroes and heroines, the idols and the villains, which the mind conjures up in these reveries, first came to life for the girl between the pages of some book. In her choice of books the girl needs tactful observation and skillful guidance. A girl resents being told she must read certain things and avoid others; reading for her means enjoyment and she likes to feel that the choices she makes are her own, and the judgments she makes and the opinions she forms are likewise her own. The wise teacher provides opportunity for reading, sees to it that a supply of good material is within easy reach, and by her own contagious enthusiasm interests her girls in what is worth-while. We are fortunate today in having at our disposal so many well-written biographies of noble men and women to counteract the wave of cheap literature which floods the newstands and bookstores of the nation. The girl of today needs to acquire a taste for what is inspirational and uplifting; and if she has this, we need have no fear for the consequences of her reading. Commenting on the duty of young womanhood to lead the way in this (the spread of good literature), Erma Paul Ferrari remarks:

The American young woman can, through the choices that she makes and her powers of expression, help to stamp out the cheapness which characterizes some phases of American life. We have too many shoddy commodities, too much vulgar and sadistic amusement, too much stupid and degrading literature. Some of these things are harmless in themselves, others are definitely detrimental to moral and spiritual growth and lead young people to take tragic steps. All of them cultivate poor taste and lower our moral and intellectual standards. They are a menace to a healthy society. American young women with vision and courage can do something about this situation.⁴

Theodore Roosevelt once said: "Men and women are the products of their leisure time." And we might add that those

⁴ Erma Paul Ferrari, *Christian Girls and Their Problems*, p. 179.

habits developed in early adolescence will exert much influence throughout life. Leisure time is wisely used, unwisely used, or wasted. To insure the first the young girl needs to develop a hobby. Just what do we mean by a hobby? Someone has said it is anything worth-while on which we can concentrate our pent-up energies and lavish our own ideas. Hobbies are fun—constructive fun. In many cases they lead to a discovery of unthought-of talents and a determination of life work. They give pleasure, and therefore they are approached with more zest than those things which “must be done.” Some persons collect—everything from postcards and autographs to first editions; some take up the study of art, dramatics, singing, dancing—the study, yes, but no longer a drudgery because it is a free choice, not a necessity. Some hobbies are expensive, others relatively inexpensive. At any rate, they are a stimulus for the mind, they are companions for long evenings and rainy days, they are footholds in life’s social scale. Girls, if they are not to drift into undesirable activities, need to be educated to make use of and develop for themselves interesting hobbies.

The subject of the movies has been a controversial one for many years, especially when its influence on youth is being discussed. Most will agree that movies have a decided educational influence, and this may be good or evil depending upon the type of movie the girl frequents. In guiding girls in this modern and important problem, we must first of all strive to inculcate in them a desire for the best in life—a feeling that they have no time to waste on what is cheap and evil; here, perhaps more than anywhere else, we must lead them to the habit of making correct judgments. They can secure with the minimum of effort ratings of the movies, and these ratings are made by competent authorities in the field. The Legion of Decency Lists, the reviews of current pictures in Catholic periodicals, are all sources of this information. It is the movie that treats sin as a delightfully attractive thing which is most insidious in its harmful effects. The girl must learn to look beneath the surface of beautiful faces, expensive clothes, and

charming manners to the worth of the character portrayed. In her choice of movies the girl often reveals her own ideals or lack of them. Movies are more than diversion—more than a way of spending a few hours of leisure time; they are character-builders or character-destroyers.

The Doctrine of Love

All men, but especially youth, yearn for what is true and noble and good. Religion supplies the spiritual food without which the girl is only half-nourished. Since the girl has an eternal destiny, we must keep in mind that we are not only training "citizens of tomorrow" but citizens for heaven as well. Since the individual was made by God and will return to Him, she has the right to learn as much as she can absorb of God—His mercy, His justice, His love. God must be presented as He is, not with the subtle coating of Jansenism which is so difficult to outlive. In writing to her teachers concerning the inculcation of right thoughts of God in the hearts of their children, Janet Erskine Stuart remarks:

If we could put into words our highest ideals of all that is lovely and lovable, beautiful, tender, gracious, liberal, strong, constant, patient, unwearying, add what we can, multiply it a million times, tire out our imagination beyond it, and then say that it is nothing to what He is, that it is the weakest expression of His goodness and beauty, we shall give a poor idea of God indeed, but at least, so far as it goes, it will be true, and it will lead to trustfulness and friendship, to a right attitude of mind, as child to father, and creature to Creator.⁵

As many have done before her and as many are doing today, Mother Stuart was preaching the doctrine of love. We hasten to serve and obey those we really love, just as we hesitate to offend them. In a world of pagan thought where man feels free to question the designs of God and His laws, where a growing multitude dares to question His very existence, the only answer is a Catholic womanhood imbued with the correct idea of God, her Father and her Creator.

⁵ Janet Erskine Stuart, *The Education of Catholic Girls*, p. 4.

Closely linked with the girl's spiritual needs are the moral ones. "It is a great safeguard against sin to realize that duty must be done, at any cost, and that Christianity means self-denial and taking up the cross."⁶ The girl must be trained to take her place in a world which asks little in the field of morals, which laughs at sin as "old-fashioned," which preaches the doctrine that anything is right if enough people do it. She needs a solid foundation of moral principles. She must have a highly trained will. She must be secure in her beliefs. She must be permeated with the determination to "do the right" in face of all opposition. There is much talk today about "freedom," but many have forgotten that "the law shall make you free." Erma Paul Ferrari sets forth what the attitude of the modern girl should be in these words:

I am convinced that a young woman with poise, with good will, with intelligence, need have no fear of criticism from real people because she sometimes says "No." As a matter of fact, there is something refreshing about individuality, and if we exercised ours more often, we would probably be followed by others with less courage. There is need today for self-assertive, militant courage on the part of Christian young people. On the one hand is a bewildered, uncertain, highly materialistic and sinful world, and on the other is a philosophy of living which will never spread until Christian people exemplify it and prove to the skeptical world that it works. Sin and sinful conditions must be eradicated; we complacently tolerate them, even approve them, by our silence.⁷

The girl who has developed moral courage can go through life waving the banner of successful endeavor, for she has developed within herself those qualities necessary for happiness on earth and for fulfillment of her eternal destiny.

Social Needs

Perhaps in no other phase of her life does the girl sense her needs as in her social surroundings. In this period of adoles-

⁶ *Ibid.*, p. 7.

⁷ Erma Paul Ferrari, *Christian Girls and Their Problems*, p. 156.

cence her whole outlook as regards her fellow-beings is undergoing a definite change. Heretofore, she has taken her family, her friends and companions of school days, her parties, very much for granted. Now she begins to view her family through the eyes of her close associates or as compared with their parents; she wishes to have many friends and she will use many means to attract them; she is suddenly conscious of her new relation to members of the opposite sex and desires their companionship. Because of the intensity of all of these impulses, a healthy social environment must be provided for the adolescent girl. Too often parents and teachers, otherwise observant, appear indifferent or insensitive to the ordeal that our adolescents face in the midst of changing codes, breaking conventions, and greater freedom. The young girl, eager for experience and association with others, often takes the wrong road to her later sorrow and her family's dismay.

The influences which come to the girl at this time are, it is believed, among the most powerful of life's experiences. If left to themselves and undirected, girls at this period are in great danger of making unwise contacts. They are bubbling over with enthusiasm, they are captivated by idealism, and their altruistic tendencies are at high tide, which, if wisely directed, are fraught with possibilities for great individual growth and character formation. The girl's social nature becomes greatly broadened and intensified. Everything about her suggests an expanding personality which is trying to realize its possibilities in a new and enlarged environment. There can be no doubt about the significance and effectiveness of these new tendencies in the girl. The sexual ripening determines an entirely new outlook on life. The change leaves the child a wholly different being, different mentally, different physically, and more important than all the rest—different emotionally.⁸

Thus does Sister Mary Mildred sum up the social outlook of girls during the adolescent period. And thus does she challenge those charged with the development of youth to provide ample and wholesome social contacts for the maturing girl.

⁸ S. M. Mildred Knoebber, *Self-Revelation of the Adolescent Girl*, p. 104.

Only "Real" Persons Can Be Successful Leaders of Youth

Books without number have been written on the needs of youth, but it is an interest in youth as an individual and a love of youth as an individual that will reach out to supply those needs. Whatever the capacity of the leader of youth—parent, teacher, or friend—certain qualities he or she must possess to be a success. He or she must be a real person—sincere in understanding and sympathy, fair in all dealings, trustworthy, one not shocked by their confidences or distressed at their ignorance. One who can look at life constructively and point out the objectives to be gained and the pitfalls to be avoided. One who sees beyond life and therefore measures the things of life on the scales of eternal values.

We labor to produce character, we must have it. We labor to instill courage and uprightness, we must bring them with us. We want honest work, we have to give proof of it ourselves. And so with all the Christian qualities which we hope to build on these foundations. We care for the faith of our girls, it must abound in us. We care for the innocence of their life, we must ourselves be heavenly-minded; we want them to be unworldly and ready to make sacrifices for their religion, they must understand that it is more than all the world to us. We want them to be secure as they grow up against the spirit of pessimism, our own imperturbable hope in God and confidence in the Church will be more convincing than all our arguments. We want them to grow into the fullness of charity, we must make charity the most lovable and lovely thing in the world to them.⁹

To those whose duty and privilege it is to aid in the direction of youth and the supplying of its needs is entrusted the most sublime responsibility. Fathers and mothers share with God in creating the bodies of their children; educators share with Him or fashion according to His designs the hearts and minds of those He has destined for His eternal companionship.

Fair though it be, to watch unclose
The nestling glories of a rose,

⁹ Janet Erskine Stuart, *The Education of Catholic Girls*, p. 58.

Depth on rich depth, soft fold on fold;
Though fairer be it, to behold
Stately and sceptral lilies break
To beauty, and to sweetness wake;
Yet fairer still, to see and sing,
One fair thing is, one matchless thing;
YOUTH—in its perfect blossoming!

(Lionel Johnson.)

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IN THE NEXT ISSUE

Why Not Religion for the Sisters and the Laity?

A plea for the fundamental reconsideration of the content of the religion syllabi being followed at present in our Catholic schools. Dr. William H. Russell of the Catholic University of America raises the question as to whether many of the more technical aspects of theology, while indispensable in the training of priests, are not only useless, but may prove utterly confusing and even harmful when introduced into the religious instruction of the laity.

Significance of Motivation in the Teaching of Religion

Will present the practical conclusions derived from an objective investigation instituted by Sr. Mary Anita Vollmer into the question of the carry-over of religious instruction into the actual later lives of the students.

The High School Teacher's Background of Religious Knowledge

By BROTHER U. ALFRED
Mont La Salle College, Napa, Calif.

Those who followed the magazines back in the late twenties and early thirties will probably recall any number of Jeremiads replete with variations on the theme: "Religion Is the Worst Taught Subject in High School." The religion teacher did not find it pleasant to face the music, but the result seems to have been a definite effort towards improvement. The diagnosis current in those years laid a great deal of blame on antiquated and hide-bound textbooks, on methods that were outmoded and psychologically bad, on inadequate allowances for books and *realia*. Most teachers felt that what they needed was better methods. Everything else seemed impractical to them.

While many were barking up this tree, the not unfriendly voice of the Rev. George Johnson, Professor of Education at the Catholic University of America, was saying very deliberately at the 1930 Convention of the National Catholic Educational Association:

Catholic teacher training has made very decided advances in the past ten years. . . . There is one exception, however. Whilst we are exemplifying the best methodology in reading, arithmetic, history, geography, and the other secular subjects, we are still, for the most part, teaching religion unintelligently. . . .

Now, I do not believe it would be an exaggeration to say that the *average Religious and lay teacher has very little scientific knowledge of theology and that great numbers have never had what would be the equivalent of a college course in religious content*. Many Sisters confess this freely, and claim that, as a consequence of their lack of a satisfactory knowledge of their religion, they are inclined to be very hesitant and timid in their presentation of subject-matter to the children. . . .

Hand in hand with training in dogmatic and moral content should go training in the principles and practices of asceti-

cism. It is true that the Religious teacher lives a life according to the laws of perfection, but I do not think that any one could quarrel with the statement that frequently the Religious teacher lacks an adequate knowledge of the science upon which his or her life is based. . . .

As far as the Brothers, Sisters, and secular teachers are concerned, the problem at the present time, as I see it, is not so much one of pedagogy as of content. Being well trained in the principles of general method, our teachers readily see their application to the field of religion, but they are hesitant about vitalizing religious instruction because they are not sure of their subject-matter and are fearful of imparting unsound doctrine. Their need, then, is one of subject-matter rather than of method.

Thus far Father Johnson. Many more quotations in the same sense could be given. Let it suffice to repeat the words of Sister M. Madeleva written in 1943 (*JOURNAL R. I.*, May, 1943, pp. 726, 729):

I do not believe it an exaggeration to say that most Catholic teachers apart from the clergy, even those holding doctors' degrees in other fields, have little better than a good eighth-grade education in religion. . . . For years we have known and deplored the fact that religion was the least interesting and the most poorly taught subject in our curriculum. . . . How much longer must we, as Religious teachers, beg for an opportunity to be prepared to teach them what and as they should be taught?

That this was and still is a major sore spot in the religion teaching situation is shown by two movements that have been gathering momentum: the trend towards specialization in religion and the replacement of Religious by priests as teachers of the subject.

Training Specialists in Religion

Those who advocate specialization claim that we can get better teaching of religion and more surely attain the aims of Catholic education by training a few teachers thoroughly and then allowing them to take over all the religion classes. They argue that it is easier to educate these few in religion than to

prepare adequately all the teachers; that a Religious does not have time to specialize in two fields—a secular subject and religion.

This plausible theory has made a certain amount of headway in practice to date. To me, however, it seems a totally inadequate solution of the problem. If its advocates would be satisfied to represent it as a temporary expedient, one might agree; but when it is presented as an ideal, then it is time to demur.

Let me ask those who favor monopoly in the religion class, what the other Religious teachers on the faculty are supposed to be doing. No doubt, we shall be told that they should correlate their subject with religion. But is it prudent to allow them to do so? If they are incapable of teaching the truths of faith in the religion class, how do they become competent to impart them through the medium of other subject-matters? If their knowledge of religion is so poor, how can they safely advise students in their religious difficulties? It follows, in other words, that unless the entire faculty in a Catholic school is able to teach religion, the normal functions of that school cannot be carried out.

Replacing Religious by Priests

The other solution mentioned is to replace Religious by priests. This movement, likewise, has gone forward in some quarters. However, there is no imminent danger that it will be carried to completion in our lifetime. There is, however, an objection resurrected from Canon Law that apparently undermines the entire position of the Religious teacher. Canon 1373, referring specifically to high schools and colleges, reads:

Youth, who attend the higher schools (*medias vel superiores scholas*) should receive a fuller teaching in religion, and the local Ordinaries should see that this be done by priests noted for zeal and learning.

The implication of quoting this Canon at Brothers and Sisters seems to be that allowing us to teach religion in high school or

college is a big mistake. If it were possible, the bishops would be obliged to displace us as teachers of religion by appointing priests in our stead. To this interpretation, we might object: "What was the intention of the Church when she approved our various Institutes and Congregations?" Was it not that we should be teachers of religion? She did not harbor the notion that we were to limit ourselves to secular subjects. On the contrary, the emphasis in every case is on the teaching of religion. It is rather ungracious to be bringing up this Canon at every turn, while failing to recognize our side of the case. We, the Brothers and Sisters, are in the last analysis bearing the burden of the day and the heat in the religious education of Catholic high school students. If we are not completely competent, then we should take definite steps to remedy the situation. Once this has been done, there would be no point in citing Canon 1373 for our benefit.

No doubt, you will have sensed by this time that I hold to the position that religion should be taught in high school by the Religious faculty as a whole. The critics, however, maintain that the average Religious is not prepared to do the job. What are the facts? In the January, 1939, issue of the *JOURNAL OF RELIGIOUS INSTRUCTION*, Sister M. Ursula reported as a result of an investigation conducted in twenty-two high schools administered by Brothers and Sisters that the average number of units in college religion taken by them was seven. The general opinion would be that this is not sufficient to provide the proper background for the teaching of religion in high school.

Distinction between Theology and Religion

Perhaps one of the main sources of misunderstanding has been the fact that priests are inclined to judge by what they studied in the seminary. Must a Brother or Sister go through a complete course in theology in order to be considered competent to enter the high school religion class?

That, at least, is not the opinion of Father Cooper of the Catholic University of America. In a classic article to be

found in the volume "Vital Problems in Catholic Education," he analyzes the content of the religion course in terms of the end of Christian education. He points out a very elementary distinction between what he denotes religion and theology. The latter is a highly technical, scientific approach to divine truth; the former, while being true in every respect, aims to bring the soul into contact with God. He takes the manuals of moral and dogmatic theology, and shows how the moral treatise is not suitable as an incitement to full Catholic living, being merely a delimitation of the sinful from the non-sinful, while the dogmatic treatise goes into painstaking analyses of divine truth and hardly mentions their value in relation to the life of the Christian. To quote:

The moral ideal itself, as outlined in the manual of moral theology, is in the main a negative, minimum ideal, with the emphasis on sin or things to be avoided, contrasting sharply with the positive, maximum ideal of religion, with the emphasis on virtue or things to be done. The manuals barely mention charity and the works of mercy. Religion gives them a premier rank, co-equal with that of justice and the Commandments. Note, for instance, Our Lord's rating of their supreme importance, as implied in His account of the Last Judgment. The manuals have little to say on the wider social, civic, international, and interracial implications and applications of charity, and even of justice in our modern life. Religion gives such implications and applications intensive attention as, for instance, in the social Encyclicals.

The dogmatic manuals omit or scamp a great deal of Catholic teaching that is fundamental as motivation. For instance, one will search in vain through the manuals, or most of them at least, for anything like an adequate treatment of the fundamental dogma of the Fatherhood of God. On the other hand, the manuals will deal in minute detail with many problems which are important from certain standpoints but which have only a remote bearing on the practical promotion of spiritual life (*Vital Problems of Catholic Education*, pp. 131-132).

I do not believe we are reading anything into Father Cooper's words when we say that technical theology as

ordinarily taught would be excessive, inadequate, and misleading for the high school religion teacher: *excessive*, because there are many moot questions and theoretical distinctions which have no practical bearing on Christian living; *inadequate*, because it does not deal with the subject in a way that will help the teacher to make the truth functional; *misleading*, because the emphasis is being placed on theory rather than practice.

Adequate Preparation of Religion Teachers

What then constitutes adequate preparation for the high school religion teacher? Father Cooper in an article in the September, 1939, issue of the JOURNAL offers a solution based on the purpose of religious instruction in high school. He lines up eight subjects of three units each: dogma, morals, Sacraments, the Bible, liturgy, apologetics, ascetics, and church history. These, in his opinion, would constitute an adequate background for the high school religion teacher. While these twenty-four units are a great deal more than the average of seven previously mentioned, they are far from being a complete course in theology. However, they represent an objective that is attainable, not merely by specialists, but by each and every religion teacher.

The mere enumeration of a list of courses, however, is not a complete solution to the problem in hand, even in theory. Consider, for example, dogma. What, precisely, should be taught under this heading? The answer cannot be set down without considerable thought, based on the fundamental aims and purposes of teaching religion in high school.

Then, again, how shall the subject be taught? Not in the purely theological manner, surely, for that would lead teachers to follow suit in the classroom. Dogma is valuable to the average Catholic in as far as it promotes his spiritual life. It is the groundwork of true and solid devotion. But very often, following the technical approach to the truths of faith, teachers and pupils have a predominantly theoretical notion of dogma. Father Cooper maintains:

Although dogmas are the motivating forces in Catholic life, the very concept of them as such is all but absent from our manuals of dogmatic theology. The manuals deal in detail with what the dogmas are and mean; they do not attack head on the question of what dogmas do, nor do they emphasize the motivating function of dogmas. Here, it may be remarked in passing, is a whole vast field awaiting investigation and theological research, a field that we may call that of dynamic theology. There is not, to the writer's knowledge, a single good theological treatment of the subject in any language. We have libraries of books on what dogmas are, practically nothing theologically thorough and scientific on what they do (*Vital Problems of Catholic Education*, p. 132).

Since the whole job of the teacher is so to explain the dogmas as to make them function in the lives of the students, this approach must be constantly in mind in the courses that are given to prepare teachers for their work. Teachers, like others, tend to repeat what they have learned in the way they have learned it. Hence, the solution of the difficulty must begin with their education.

Religion Courses for Teachers

Those who are giving these courses should be strongly conscious of the fact that they are instructing teachers. They should not, therefore, proceed as if they were teaching ordinary college students. The level of difficulty, for one thing, must be higher. Furthermore, the instructor should be aware of the problems that will be met in explaining this material in high school, and should offer helpful suggestions in this respect.

We may or may not agree that Father Cooper's list of courses offers the solution to the problem relative to the high school religion teacher's preparation. We may not even concede that Brothers and Sisters as a group have not measured up to requirements in the matter of knowledge content. The point, however, is that there are many who hold this opinion. Some have begun to take active measures, displacing the ordinary Religious by specialists or priests. In the face of

this evidence, are we going to close our eyes and continue blindly along our accustomed paths or are we to seek a remedy?

Unfortunately, if we must face the facts, progress seems to come largely by pressure from without. That is why, under the impact of accrediting agencies and of competition from public schools, we have prepared our teachers more thoroughly in secular subjects. One reason why religion has not fared so well, comparatively speaking, is the lack of external pressure. Bishops and school boards have been slow to cause trouble. Hence, we remain satisfied with our condition. It is much different, however, when the State tells us that we cannot teach without such and such requirements. Then we move.

While admitting that the critics have some basis for their strictures, we might point out a few mitigating circumstances. In the first place, Brothers and Sisters are working constantly at the teaching of religion. They have to prepare their lessons; they have to answer the questions of their students. All this involves growth in the knowledge of religion, a growth that is all the more effective as it is solidified and enhanced by teaching. Furthermore, many (if not all) Religious communities have a certain period of time set apart each day for the study of religion. In the field of ascetics, Religious are constantly being bombarded with ideas from meditation, spiritual reading, conferences, and retreats. All this thought and effort cannot be readily measured in terms of college units. But I dare say it would lessen considerably the deficit of knowledge commented on by those who complain of our inadequate preparation.

It might be noted, likewise, that the Brother and Sister are put in an unfair position in regard to their knowledge of religion. Whereas they may prove their qualifications by taking a degree in their secular field of specialization and whereas a priest has standing in religion by reason of his seminary course, there is no established way in which the Religious teacher may show his competency in religion. Thus, the critics may repeat their charges without any possibility of defense on our part.

It is far from my intention to suggest that we should be put into a straight-jacket of religion courses before being allowed to teach the subject in high school. Still, I think the situation would be clarified by working out a plan to be approved by the ecclesiastical authorities. To begin with, there should be a definite statement as to the amount of preparation required for teaching religion in high school. That would provide a standard towards which the various communities might work. It would be better still if, in the course of time, the precise material to be studied would be outlined in syllabi. This subject-matter should be selected according to the aim proposed in teaching high school religion and in agreement with the requirements previously mentioned.

Certification of Religion Teachers

I believe it would not be too difficult for a committee to work out a method of certifying high school religion teachers on the basis of these standards. To begin with, an allowance of credit could be made for experience in the high school religion class, examinations or courses taken in one's Congregation, courses followed at summer school, and the like. The remaining requirements could be made up either by simply passing examinations or by following courses specified by ecclesiastical authority. Thus, in a relatively short time it would be possible for any community that so desired to have its religion teachers given the official stamp of approval.

Once the system was under way, it should not be difficult to plan the training program and the first years of teaching in such a manner as to meet these requirements. Thus, the problem would be solved in the main, not by official pressure, but by our own initiative. We could then hold up our heads and say that we are fully up to standard, not simply in secular fields, but in religion as well. This is the least we can do for the subject that is the very reason for the existence of our schools.

Book Reviews

Lent. A Liturgical Commentary on the Lessons and Gospels. By the Reverend Conrad Pepler, O.P. (B. Herder Book Co., St. Louis, Mo., 1944; 604 pp. with Appendix and Index. \$4.00).

The Sacred Liturgy has as its primary purpose to render public praise to God. Inspired by the Holy Spirit, it is the prayer addressed to God by the Christian community headed by Jesus, the matchless Adorer. But the Liturgy is also the instrumentality by which the Church accomplishes her mission of sanctifying men and restoring all things in Christ. Through the operation of the Liturgy men are reborn as children of God, refashioned in the likeness of Jesus, and day by day led to a closer identification with Him. While this identification is essentially of the supernatural order, and as such the work of God alone, it is accomplished by and through the agency of secondary instruments, for God disdains nothing He has made and, in transforming man's nature through grace, sweetly and wisely provides ways whereby the human heart is con-naturally both prepared for the reception of grace and disposed to a more perfect, voluntary coöperation with it.

Thus, the Sacred Liturgy, while conscripting angels, men, and things to the praise of the Creator, is also consciously meant by the Church to educate man's natural powers—

intellect, imagination, memory, and will—not only by eliciting his acquiescence in official prayers, but also through the word-of-mouth instructions which she reads to him at divine service. Nowhere is this aim more clearly recognizable nor more carefully undertaken than in the readings selected by the Church from Holy Scripture during the Lenten Season.

Lent is the annual retreat of the Church, imposed on all her members. Throughout the year, indeed, we are never allowed to lose sight of the emptiness and deception of earthly pleasures, the dignity of our divine filiation, and the magnificence of God's promises; but during Lent these great truths are high-lighted against the somber background of man's consistent default and consequent need of real penance in union with the sufferings of Christ.

The liturgical readings for the Lenten Season are rich in instruction on the great truths of faith, addressed as they have been both to catechumens preparing for baptism and to the faithful at large. In the present book the author shows that they are not mere random selections, but exhibit a consistency of theme and an orderly doctrine. He sees the Church dramatizing the words of Holy Scripture, with acolyte or subdeacon representing Prophet or Apostle, the deacon or priest personifying Christ, "and with formal gestures and conventional recitation



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they impress the lesson of the day on the minds of the congregation, . . . unfolding day by day, step by step, the way of Lent, of Christian asceticism, of Christian life, . . . truths on which all the powers of mind and heart are trained."

Father Pepler analyzes and enlarges upon the readings of each day in single chapters, beginning with those for Ash Wednesday and closing with those for Holy Saturday. His method is not that of scriptural commentators who analyze sacred texts line by line; he prefers to signalize the message of the lesson as a whole, discussing it in the light of its historical background of custom or circumstance and in accord with the views of the Fathers, approved theologians, and Doctors of the Church. Quotations appropriately drawn from various sources add clarity to his discussions and lend a certain authority to his conclusions. The late Father Mary Joseph Lagrange, O.P., until his death a few years ago regarded as perhaps the foremost Biblical scholar of modern times, is cited on Palestinian traditions and customs; and reference to the Gelasian Sacramentary helps to an understanding of the origin and symbolism of ceremonies.

To this reviewer the book is especially satisfying. Recognizing man's need for total purification, the author has nevertheless succeeded in presenting this truth in a language restrained and singularly free from excess; in fact, the book seems to have borrowed something of the spirit of the Liturgy itself,

combining deep reverence with childlike love, penitential discipline with hopeful joy.

It deserves a place in the library of every religious house. It would indeed contribute much to an understanding of the wisdom hidden in the Lenten lessons. But it is vigorous spiritual reading appropriate to other times too, whenever one desires to recall those mighty truths upon which rests the redemptive economy—man's weakness and God's gentle strength, man's faithlessness and God's constancy, man's errancy and God's reclaiming love. The book was used as Holy Hour reading throughout Lent in the parish in which the reviewer is a

curate, but here it was deemed wise occasionally to interpolate a few personal comments to elucidate certain matters for the general congregation attending.

One disadvantage of the book may be noted. The author assumes that his readers are already familiar with the liturgical text, and hence he does not insert it, being content merely with indicating the loci where it may be found in the sacred volume. Convenience of the reader suggests that the text itself ought to appear with each chapter. This would make it unnecessary to look up the lessons in another place.

(REV.) MARCUS O'BRIEN, M.A.,
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Treatise on the Spiritual Life. By St. Vincent Ferrer, O.P. Translated from the French by the Rev. Fr. T. A. Dixon, O.P. (The Newman Book Shop, Westminster, Md., 1944; Price \$0.50.)

"I wish to use but few words, and to address myself to the humble and simple of heart, whose only desire is to accomplish what may appear to him to be the most available for rendering himself pleasing to God." Thus speaks the saintly Ferrer in the Preface to this meaty treatise of salutary counsels on the spiritual life. It is verily that. It is a pleasant, lifting, little brochure—a little handbook of thoughts on the basic virtues necessary for the very existence of the inner life. Its chapters are short—some but a page, some not even so long. But each drives home its own message direct to the heart. Proofs are set aside, in order that the author may appeal entirely and solely to the heart.

Included in the table of contents are such considerations as: Silence, its absolute necessity as the battleground in the struggle for virtue; Poverty; Purity of Heart; Obedience, necessary to abide immovably in the army of Jesus Christ; then on to Counsels and Rules as regards regulating the Body, Rules to be observed in regard to Drink and at Table; then Means of persevering in Sobriety and Abstinence.

One is to "use simple and familiar words in preaching and exhortation, to explain in detail what you mean," and one is to "do this in such a way

that your words, so to speak, may appear to come from the heart, and spring from the bowels of charity." This is the opening word on the rules for those who would preach Christ's Gospel effectively.

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St. Louis Bertrand said of this book: "Nowhere have I seen virtue painted in such bright colors as in this book."

(REV.) JOSEPH R. BERKMYRE.

Our Review Table

Christian Denominations, by Rev. Konrad Algermissen, translated by Rev. Joseph W. Grundner. A study of the Catholic Church, the Eastern Orthodox Church, and various Protestant denominations. It is a work that will demand the attention of any student of the subject (Herder, 1945; pages 1003 and Index; price \$7.50).

Guiding Growth and Christian Social Living, Volume II, by Sister Mary Joan, O.P., and Sister Mary Nona, O.P., under the supervision of Rt. Rev. Msgr. George Johnson, Ph.D. A curriculum for the intermediate grades of the elementary school. These two books have as their major objective the direction of the school program toward the growth of each child

in Christian social living. Presented by the Commission on American Citizenship (The Catholic University of America Press, Washington, 1944; pages 400, price \$4.00).

Our Quest for Happiness, Book One, Our Goal and Our Guides, by Rev. Clarence E. Elwell, Ph.D., Rev. Anthony N. Fuerst, S.T.D., Sister Mary Therese Dunn, S.N.D., M.A., Rt. Rev. James T. O'Dowd, Ph.D., and Rev. John J. Voight, M.A., Ed.D. This is the first volume of a textbook series for High School Religion. *Our Quest for Happiness* is based on the advice of St. Augustine: "Tell the story of God's love for man in historical order, and strive to lead your pupils from faith, to hope, to charity" (Mentzer, Bush & Co., Chicago, 1945; pages 464 with Index).

School Consolidation and State Aid in Illinois, by Leon H. Weaver. A thesis presented for the Degree of Doctor of Philosophy in Political Science at the University of Illinois. It is an evaluation of state aid policies on the consolidation of school units in Illinois (University of Illinois Press, 1944; pages 108 with Bibliography, price \$1.50).

Universal Atlas of Happiness, by Leo J. Belanger, S.J., St. Xavier's High School, Patna, India. This work is intended to serve as a text for a high school religion course. It is a series of twenty-five separate and complete four-page

units. Each unit is called a map. The drawings are excellent (privately printed *Cum permissu Superiorum*; total pages, 100).

When Ye Pray, Pray Ye Thus, by Rev. Joseph Strugnell; illustrations by Daniel J. Kern; Foreword by Msgr. T. Joseph Doyle. An attractive manual to teach children to pray thoughtfully, to increase their repertoire of prayers, and to make them Indulgence conscious (Copyright by author, 1943; printed by St. Anthony Guild Press, Paterson; pages 51 with Index).

Meditations on Eternity for Religious, by Venerable Mother Julienne

Morell, O.P., translated from the French by the Dominican Nuns of Menlo Park. An objective approach to the problem of life, an approach based on the essential verities of faith (Pustet, New York; 1945; pages 461, price \$2.50).

Enjoying the New Testament, by Margaret T. Monro. Foreword by the Rev. Cuthbert Lattey, S.J., with map. A presentation in chronological order of the Books of the New Testament, designed for those Catholics who find the available commentaries beyond them (Longmans, Green and Company, New York City,

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1945; pages 182 with Appendixes, price \$2.50).

Between Ourselves, by Aloysius Roche, S.J. A reinterpretation of the Church's principles in the light of modern experience. The book will appeal particularly to lay or religious leaders (Longmans, Green and Company, New York City, 1945; pages 182, price \$2.00).

A Retreat for Religious, by Rev. Andrew Green, O.S.B. A series of fifteen conferences for the making of a retreat. It is full of meaning for the laity as well as the Religious to whom it is addressed (Herder, St. Louis, 1945; pages 186 with Index, price \$2.00).

Mary, My Mother, by Sister Mary Jean Dorcy, O.P. Illustrated by the author. A Mary-book for little boys and girls. It is written in very simple language for the very young. The ten full-page silhouette illustrations will appeal to children and adults (Sheed & Ward, New York, 1944; pages 65, price \$1.00).

Absentee Mothers, a Social Crisis, by Kenneth Dougherty, S.J. A twenty-page pamphlet on a modern problem. An attempt to present, if not to solve, the most important problem of the woman's world of today: Mothers in Industry (Graymoor Press, Peekskill, N. Y., 1945; pages 20).

My Requiem Missal and Mass Card, and *My Indulgence Day*, ex-

plained by Rev. Joseph F. Stedman. The English translation of the Masses for the Dead, with a treatise on indulgences and many indulgenced prayers (Confraternity of the Precious Blood, Brooklyn, N. Y.; pages 128).

The Technique of the Catholic Action Cell, by Rev. Stephen Anderl and Sister M. Ruth, F.S.P.A. A presentation of the meaning and purpose of Catholic Action and of the method to be observed in the conduct of cell meetings. It is a concise and practical treatise on the cell technique (printed privately, St. Rose Convent, La-Crosse, 1945; pages 124, price 35 cents).

National Liturgical Week. This is the fifth volume of the annual Liturgical Week reports. The present volume contains the addresses presented in New York City, December, 1944, and in St. Meinrad, Ind., October, 1944. The reading list is a guide to the student of the Liturgy (The Liturgical Conference, Inc., Chicago, 1945; pages 167 with Index).

The Nurse, Handmaid of the Divine Physician, by Sister Mary Berenice Beck, O.S.F., R.N., Ph.D. A handbook of the religious care of the patient; it is designed as a handy reference to be kept conveniently near nurses assisting at the bedside of the sick and dying. (Lippincott, Philadelphia, 1945; pages 346 with Index, price \$2.00).

Contributors to This Issue

Sister Mary, I.H.M., M.A., Ph.D.

Sister Mary, I.H.M., is Professor of Psychology at Marygrove College, Detroit, Mich. After graduating A.B. from the University of Michigan (1918) and M.A. from the University of Pittsburgh (1920), she won her Ph.D. from the Catholic University of America in 1922. The moral and religious training of children and parent education have been the special fields to which she has devoted her attention, and she is at present engaged with the Detroit Unit of the N.C.C.W. in elaborating a parent-child relationship program. She has also collaborated in the drafting of an educational program for workers engaged in the rehabilitation of Poland under the Bishops' Committee for Polish Relief of the N.C.C.W. War Service. Sister Mary is an active member of the American Psychological Association, the Michigan Academy of Science, and the Catholic Family Life Bureau, besides acting as Director of the Nursery School at Marygrove College. She has contributed articles on psychological and psychiatric subjects to the leading Catholic periodicals—"The Catholic World," "America," "The American Catholic Social Review," to cite but a few. Many books from her pen have also appeared—"The Moral Development of Children," "Religion in Young Children," "A.B.C. Religion in the Home," etc.

Sister Mary Evangela, S.S.N.D., M.S.

Sister Mary Evangela, S.S.N.D., received her higher education at Notre Dame College, Baltimore, and Duquesne University, Pittsburgh. Specializing in the Supervision of Education, she received the degrees of Bachelor and Master of Science in Education from the latter institution. She has served as elementary school principal for nine years, and as Supervisor for the Diocese of Pittsburgh from 1931 to 1941, when her supervisory territory was extended to include the schools conducted by her Order in the Dioceses of Pittsburgh, Altoona, Camden, and Newark. She has been a frequent contributor to the "Journal," and is at present collaborating in the preparation of a work on the Cardinal Virtues.

Reverend Rudolph G. Bandas, Ph.D., S.T.D. et M.

Reverend Rudolph G. Bandas, Ph.D., S.T.D. et M., has been an outstanding figure in the catechetical field for a long period of years, and has taken a very active part in the national promotion of the Confraternity of Christian Doctrine. His studies were pursued successively in St. Thomas College and Saint Paul Seminary, St. Paul, Minn.; in the Angelico University in Rome (where he won the degree of Ph.D.), and the University of Louvain (S.T.D. et M.). Dr. Bandas has filled with distinction the posts of Archdiocesan Director of the Confraternity of Christian Doctrine and National Chairman of the Seminary Catechetical Department. He has been among the most prolific and able contributors to catechetical literature. Among the dozen fine works which have come from his pen we may mention "The Master Idea of St. Paul's Epistles," "Catechetical Methods," "Practical Problems in Religion," "Religion Teaching and Practice."

Reverend Thomas S. Zachry

Father Zachry is the Diocesan Director of School and Boy Work in the Diocese of Dallas. His advice and strictures concerning the teaching of religion in the grades are thus based upon

broad experience and observation, and stress certain basic facts and considerations which are in danger of being overlooked in an age so engrossed in the discussion of abstract theories.

Sister M. Veronica, O.S.B., M.A.

Sister M. Veronica, O.S.B., offers in this issue a summary of her Master's Dissertation on "The Contribution of Father Kinkead to Catechetical Literature and Methods" (Catholic University of America, 1944). Such analyses of the aims and methods of earlier catechists are much more than mere tributes to earnest workers in the past. The aims of these pioneer catechists are our aims, and what they accomplished by their methods may well serve as a yardstick by which we can measure the efficacy of our own.

Reverend Clarence E. Elwell, M.A., Ph.D.

Father Clarence E. Elwell, Ph.D., went far afield for his education. After his graduation from John Carroll University, Cleveland, he studied at the Theological Faculty in the University of Innsbruck, Austria, took his M.A. at Western Reserve University, and received his Ph.D. from Harvard. He has been Assistant Superintendent of the Cleveland Schools since 1933, Professor of Education in the Graduate Division of the Sisters' College of Cleveland, and from 1938 Diocesan Director of High Schools and Academies. He is a member of the Harvard Chapter of the Phi Delta Kappa (Honor Fraternity in Education), and is Secretary and member of the N.C.E.A. Committee on Reorganization. He has been the moving spirit in the development of a new program for a High School Religion Program, The Quest of Happiness, whose evolution he will describe in a series of articles. His work on "Religious Education in France 1750-1850" has been published by the Harvard University Press. He has been a frequent contributor to the "Journal of Religious Instruction," "The Catholic Educational Review," and the "Catholic School Journal."

Very Reverend Edward V. Stanford, O.S.A., M.S., LL.D.

Very Reverend Edward V. Stanford, O.S.A., M.S., LL.D., received his higher education at Boston College and Villanova. After his nomination as President of Villanova College in 1932, he became a prominent figure in educational and other civic movements. He has been a member of the Catholic Association for International Peace, the Catholic Educational Association of Pennsylvania, Chairman of the National Conference of Church-Related Colleges, Chairman of the Committee on Public Relations of the N.C.E.A., President of the Association of American Colleges. As further evidence of the versatility of his gifts we need mention only that among his published works are included "Descriptive Geometry" and "Spiritual Searchlights." A frequent contributor to Catholic periodicals, he has been interested especially in the spiritual formation of young men—a subject upon which his long term as President of Villanova enables him to speak with authority. In making a strong plea for a special program of religious instruction for boys before their induction into National Service, he is emphasizing one of the grave problems confronting the Church to-day.

Sister Mary Rita, B.V.M.

Sister Mary Rita, B.V.M., holds a degree in the Science of Education from DePaul University, Chicago. Her article on "The Needs of Girls" is, we believe, her first contribution to catechetical literature. We look forward to receiving further sterling contributions from her pen.

Brother U. Alfred, F.S.C., M.A., Ph.D.

Brother U. Alfred, F.S.C., received his higher education at St. Mary's College and the University of California. At the latter institution he won successively the degrees of A.B. and M.A. in Mathematics and Ph.D. in Physics. He is a member of Phi Beta Kappa (the American Physics Society). His teaching experience has been gained at the Sacred Heart High School and St. Mary's College, San Francisco. Since 1944 he has been Provincial Visitor of the District of San Francisco. Among important offices which he has filled are those of Chairman of the Archdiocesan Science Committee and Chairman of the California Unit of the Secondary Department of the N.C.E.A. Since 1933 he has edited "The Religious Educator," noted for its keen and lively comments on matters educational. He has been a frequent contributor to the "Journal of Religious Instruction," "La Salle Catechist," and "School Science and Mathematics."

IN THE NEXT ISSUE

A Brief History of the Vacation School Movement in the Archdiocese of Dubuque

Right Rev. Msgr. J. M. Wolfe describes the growth and results of this "second miracle of Catholic sacrifice in the U. S. A." In October of this year the Catholic Religious Vacation School Movement will celebrate the twenty-fifth anniversary of its inauguration.

FILM LIBRARY INDEX

For the third successive year our "Film Library Index" will appear in the October issue. This Index will contain the titles of the 16 mm. motion picture films appropriate for educational and entertainment programs. News items in this field of interest to schools will be appended; also the announcements of the leading distributors of films and projection equipment.

**APPROVED TEXTBOOKS
FOR CATHOLIC SCHOOLS**

ABBREVIATIONS

(S) indicates supplementary use by pupils. (1-8) numbers refer to grades.

Archdioceses and Dioceses

Baltimore	Bal.	Helena	Hel.
Boston	Bo.	Indianapolis	Ind.
Chicago	Chic.	Kansas City	K. C.
Cincinnati	Cin.	La Crosse	L. C.
Denver	Den.	Lafayette (Ind.)	Laf.
Detroit	Det.	Lansing	Lan.
Dubuque	Dub.	Leavenworth	Leav.
Los Angeles	L. A.	Lincoln	Lin.
Louisville	L.	Little Rock	L. R.
Milwaukee	Mil.	Manchester	Man.
Newark	New.	Marquette	Mar.
New Orleans	N. O.	Mobile	Mo.
New York	N. Y.	Monterey-Fresno	M. F.
Philadelphia	Phila.	Nashville	Nash.
Portland (Ore.)	P. (Ore.)	Natchez	Nat.
St. Paul	St. P.	Ogdenburg	Og.
San Antonio	San Ant.	Oklahoma City-Tulsa	Okla.
San Francisco	San Fr.	Omaha	Om.
Santa Fe	S. Fe	Owensboro	Owen.
Altoona	Alt.	Paterson	Pat.
Belleville	Bel.	Peoria	Peo.
Boise	B.	Pittsburgh	Pitt.
Brooklyn	Br.	Providence	Pro.
Buffalo	Buf.	Pueblo	Pueb.
Burlington	Bur.	Richmond	Rich.
Charleston	Char.	Rochester	Roch.
Cleveland	Cleve.	Sacramento	Sac.
Columbus	Col.	Saginaw	Sag.
Concordia	Con.	St. Cloud	St. Cl.
Crookston	Cr.	St. Joseph	St. Jos.
Dallas	Dal.	Salina	Sal.
Davenport	Dav.	San Diego	San D.
Des Moines	D. M.	Savannah-Atlanta	Sav.
Duluth	Dul.	Scranton	Scr.
El Paso	El P.	Seattle	Sea.
Erie	Erie	Spokane	Spo.
Fall River	F. R.	Springfield (Ill.)	Spfd.
Fargo	Far.	Springfield (Mass.)	Spr.
Fort Wayne	Fort W.	Superior	Sup.
Gallup	Gall.	Syracuse	Sy.
Galveston	Gal.	Toledo	Tol.
Grand Rapids	G. R.	Trenton	Tr.
Great Falls	Gr. F.	Tucson	Tuc.
Green Bay	G. Bay	Wheeling	Wh.
Harrisburg	Hbg.	Wichita	Wich.
Hartford	Hart.	Wilmington	Wil.
		Winona	Win.

The Diocese of Pueblo uses in general the same list as Denver.

The Diocese of Reno uses the same list as San Francisco.

The Diocese of Camden uses the same list as Trenton.

The Diocese of Lansing uses the same list as Detroit.

The Diocese of Rockford uses the same list as Chicago.

The Diocese of Grand Island uses the same list as Grand Rapids.

The Diocese of Omaha uses in general the same list as Lincoln.

The Diocese of Evansville uses the same list as Indianapolis.

The Archdiocese of Louisville uses the same list as the Diocese of Owensboro.

Approved Textbooks for Catholic Elementary Schools

AGRICULTURE

- BRADFORD & SPIDLE, *Nebraska, Its Geography and Agriculture* (Macmillan), Lin. (7-8), Om. (7-8)
SISTERS OF ST. FRANCIS, *Fundamentals of Christian Rural Living* (Supt. of Toledo Cath. Schools), Tol.

ARITHMETIC

- ANDERSON, PHELPS, *Arithmetic For Everyday Life* (Silver), Phila. (5-8)
AUTOVILLE, TRUBE, JANSEN, *Practical Mathematics* (Noble), Phila. (8)
BADANES & BADANES, *Number Stories* (Macmillan), Br. (1-3)
Child's Number Book (Macmillan), Phila.
BAILEY & STEVENS, *School Days; Intermediate Arithmetic Problems* (Newson), Br. (8 5-6)
BETZ, W., *Junior Mathematics* (Ginn), St.Cl., St.P. (7-8)
Everyday Junior Mathematics (Ginn), Br. (8 7)
BODLEY, GIBSON, HAYES & WATSON, *Master Arithmetic Series* (Heath), B., Bal., Hart. (3-8), Phila., Spr., Tr. (3-8), Wil.
Modern Practical Arithmetic (Heath), Tr. (3-8)
BOND, REYNOLDS, SHUSTER & WEST, *Real Life Arithmetics* (Scribner's), Br. (3-8)
The Story of Gus; A Child's First Number Book (Scribner's), Br. (1)
Timmy Tommy Uses Numbers; A Child's Second Number Book (Scribner's), Br. (8 2)
BOYER, CHEYNEY & WHITE, *Progress Arithmetics* (Macmillan), Char. (1-8), Phila. (8)
BROWN & COFFMAN, *The Teaching of Arithmetic* (Row-Peterson), Tr. (T)
BROWN, MIRICK, GUY, ELDREDGE & MIRICK, *Champion Arithmetics* (Row-Peterson), Dul. (3-8) El P. (5-6), L. (3-8), Owen. (3-8), Phila. (3-8), St.P. (3-8), Wich. (5-8)
Fun With Numbers (Row-Peterson), El P. (2), L. (2), Owen. (2)
BROWN, SHEA, STUDEBECKER & FINDLEY, *Number Stories* (Scott), El P.
BRUECKNER, *Diagnostic and Remedial Teaching in Arithmetic* (Winston), Tr. (T)
BRUECKNER, ANDERSON & BANTING, *How We Use Numbers* (Winston), L.C. (1-2)
BRUECKNER, ANDERSON, BANTING, FARNAM & WOOLSEY, *Mathematics* (Winston), Dul. (6-8)
BRUECKNER, ANDERSON, BANTING & MERTON, *The New Curriculum Arithmetics* (Winston), Bal., Dav., D. M., Det. (3-8), Dub., Dul. (3-8), Hel. (1-8), Leav. (3-8), Phila. (5-8), St.Cl., St.P. (3-8), Wh., Wich. (3-8)
The New Curriculum Workbooks (Winston), Erie (2-8)

- The New Triangle Arithmetics (Winston), Dul. (3-8), Gr.F., L.C. (2-8), Phila. (1-8), Scr., Wil.
Meaning and Practice in Arithmetic (Winston), Phila. (7-8)
BRUECKNER, GROSSNICKLE & MERTON, *Arithmetic We Use* (Winston), Phila. (3-6)
BUSWELL, BROWNELL & JOHN, *Daily Life Arithmetic Series* (Ginn), Br. (8 1-8), Dub. (1-8), Gall. (3-8), Lin. (3-8), Mil., Om. (3-5), St.Cl., St.P. (3-8), Scr., San Fr., Sy., Tr. (3-8)
Jolly Numbers (Ginn), Chic. (1-2), Dul. (2), St. Paul (2)
Living Arithmetic (Ginn), Br. (8 3-8), Phila., (5-8)
Review Arithmetic (Ginn), Phila. (6-8)
CAMPBELL, WREN, et al., *Discovering Numbers* (Heath), Br. (3)
Exploring Numbers (Heath), Br. (6)
Functional Numbers (Heath), Br. (8)
Number Activities (Heath), Br. (5), Phila. (5)
Number Experiences (Heath), Br. (4), Phila. (4)
Number Relations (Heath), Br. (7), Phila. (7)
Number Readiness Series (Heath), Wil.
CHRISTIAN BROTHERS, *De La Salle Arithmetics* (Christian Bros.—La Salle Bureau), Br. (3-8), Dul. (3-8), Mo., N.Y., Phila.
CLAPP, F. S., *Master Key Arithmetic Series* (Houghton), St.Cl., St.P. (3-8)
CLARK & CUSHMAN, *In Number Land* (Macmillan), Cin. (1), Dul. (1-2), Mo. (1)
Numbers at Work (Macmillan), Cin. (2), Phila. The Self Help Number Series (Macmillan), Cin. (1-2), El P. (1-2)
CLARK, OTIS, HATTON & SCHORLING, *Modern School Arithmetics* (World Book), Br. (3-8), Dub., Ft.W., Gall. (3-8), Laf. N.O. (4-7), Phila. (5-8), Tr. (3-8)
Arithmetic for Young America (World), Br. (8 T 3-8)
DeGROAT, FIRMAN & SMITH, *The Iroquois Arithmetic Series* (Iroquois), Bal., Bo., Br. (3-8), Dal., Dul. (4-8), Hbg., N.Y., Phila. (5-6), Spr.
DeGROAT & YOUNG, *Iroquois New Standard Arithmetic Series* (Iroquois), Bal., Br. (3-8), Dal., Dub., El P. (1-8), Hart. (3-8), L.R. (3-8), Phila. (3, 5-8), San Ant. (3-8) Scr., Tr. (3-8), Wil.
How Many? How Much? (Iroquois), Br. (1)
Let's Find Out (Iroquois), Br. (8 2)
DUBBS, *Arithmetic Problems* (American), Phila. (7-8)
DURELL, GILLET & DURELL, *The New Day Arithmetics* (Merrill), Bal., Bo., Br. (3-8), Dul. (3-5), Ft.W., Man. (3-8), N.Y., Phila. (5-8), Pitt. (3-8), Wil.
EBERHARDA, SISTER M., *Methods of Arithmetic* (Heath), Tr. (T)
EDGERTON & CARPENTER, *New Mathematics* (Allyn), Br. (8 7-8) Phila., Tr. (7-8)
Second Course in Mathematics (Allyn), Phila. (8)
FINDLEY, KNIGHT & GRAY, *Curriculum Foundation Series* (Scott), Dub.

Arithmetic (Continued)

- FRANKLIN PUBLISHING CO., *Mathematics in Practice*, Phila. (7-8)
- GARNER & MCCARTNEY, *Child-Life Number Books* (Lyons), Br. (1-2), Gall. (3-8), Gr.F., Tr. (1-2)
- GEORGES, ANDERSON & MORTON, *Mathematics Through Experience* (Silver), Phila. (8)
- GILET & DURELL, *The New Trend Arithmetics* (Merrill), Br. (3-8), Erie, G.R. (3-8), Phila. (3-6), Pitt., Sag., Ser., Tr. (3-8)
- GILMARTIN & RUSSELL, *Advanced Problems in Arithmetic* (Newson), Phila.
- Problems in Arithmetic* (Newson), Br. (S 3-6), Tr. (3-8)
- GINN & CO., *Alpha Individual Arithmetics*, Bal., Phila. (1-8)
- GORTON, LYNCH & SEELYE, *Foundation and Practice of Arithmetic* (Simmons-Peckham), Br. (1-8), Tr. (1-8)
- Improving Your Arithmetic* (Noble and Noble), Br. (S 5-8), Phila. (5)
- GORTON, LYNCH, MURRAY, *New Arithmetic by Practice* (Simmons-Peckham), Phila. (5-6)
- GRIMM, *Junior Aviation Science* (Noble and Noble), Br. (8)
- HAMILTON, S., *Essentials of Arithmetic* (American), Dul. (3-4 & 7-8)
- HART, GREGORY SCHULT, *Mathematics in Daily Use* (Heath), Phila.
- HAYES, I. M., *Modern Practical Arithmetic* (Heath), Bal., Hart. (3-8), Phila. (6), Spr., Wil.
- HOWARD, HAWTHORNE & HOWARD, *Number Friends* (Macmillan), Br. (8 3)
- HOYT, PREET, *New Everyday Arithmetic* (Houghton Mifflin), Phila. (6)
- JAFFE, *Modern Arithmetic Exercises* (Globe), Br. (8 8)
- JANSEN, AUTOVILLE, et al., *Practical Mathematics* (Noble & Noble), Br. (7-8)
- KLAPPER, *The Teaching of Arithmetic* (Appleton), Tr. (T)
- KNIGHT, RUCH & STUDEBAKER, *Self-Help Arithmetic Work Book* (Scott), Phila.
- Standard Service Arithmetics* (Scott), Chic. (3-8), Dul. (7), Hbg., L.A. (3-8), Phila. (3-8), P. (Ore.) (1-8), Pro.
- Standard Service Workbooks* (Scott), Phila.
- LARRY & ADDELSTON, *Mathematics at Your Service* (Globe), Br. (8)
- LENNEB, N. J., *Essentials of Arithmetic* (Laidlaw), Leav. (3-4), Man. (1-8), San D. (3-8), G. Bay (3-8), L.C. (3-8), Phila. (5-6, 8), Sag., Wil.
- Test and Practice Arithmetics* (Laidlaw), Phila., Ser.
- Work Books* (Laidlaw), Spr.
- The Teaching of Arithmetic* (Macmillan), Tr. (T)
- Arithmetic Readiness* (Laidlaw), L. C. (1-2), Phila. (1)
- LENNEB & TRAYER, *Essential Drill and Practice in Arithmetic* (Laidlaw), Phila. (3-8)
- MALLORY, COOKE, LOUGHRAN, *New Higher Arithmetic* (Sanborn), Dub. (7-8)
- Using Arithmetic* (Sanborn), Dub., Mo. (3-8), Phila. (5-8)
- MARSH & VANSICKLE, *Pilot Arithmetic* (Newson), Phila. (5-6)
- MCCORMICK-MATHERS, *Growing Up With Numbers*, Leav. (1-2)
- METZER, LEHR, *Mathematics in Practice* (Franklin), Phila. (7-8)
- MORTON, *Teaching Arithmetic in the Grades* (Silver Burdett), Tr.
- OVERMAN, J. R., *Junior Life Mathematics* (Lyons), Br. (8 7-8), Gall. (7-8)
- OVERMAN, WOODY & BREED, *Child Life Arithmetics* (Lyons), Dub., Phila. (5-8), Ser.
- PAROCHIAL SCHOOL PUBLICATIONS, *Pupil Material*, Det. (1-2)
- PATTON & IHLE, *Shining Hours* (Circle Book Co.), Phila. (1-2)
- PATTON & YOUNG, *How Many? How Much?* (Iroquois), L. R. (1), Phila. (1), St. Jos. (1)
- Let's Find Out* (Iroquois), L. R. (2), Phila. (2), St. Jos. (2)
- PRENTICE-HALL, *Practical Arithmetic*, Mil.
- ROANTREE, *Modern Arithmetic Exercises* (Globe), Br. (8 7)
- RUCH, KNIGHT, HAWKINS, *Living Mathematics* (Scott), Phila. (8)
- RUCH, KNIGHT, STUDEBAKER & HAWKINS, *Mathematics and Life* (Scott), Phila., Ser., Sav. (7-8)
- Study Arithmetics* (Scott), Bal., Br. (3-8), Gall. (7-8), Hart. (3-8), L.A., Peo. (3-8), Phila. (6-8), Roch., St.P. (3-8), Sav. (3-6), Sea., Spo. (3-8), Tr. (3-8), Wil.
- SCHLEGEL, *Practice Exercises in Arithmetic* (Continental Press), Phila.
- SCHLIERHOLZ, *My Arithmetic Tablet* (Webster), Phila. (1-8)
- SCHORLING & CLARK, *Mathematics in Life* (World), Tr. (8 6-7)
- SCHORLING, CLARK, POTTER & DEADY, *Learning to Compute* (World), Br. (S 5-6), Det. (5-8), G.R.
- SCHORLING, CLARK & SMITH, *Modern School Mathematics* (World), Rich. (7), Wich. (7-8)
- SHARP & HERRING, *Arithmetic Drill Tablet* (Economy Co.), Phila.
- SHEA, J. T., *Working With Numbers* (Steck), San Ant. (1-8)
- SILLS, *Self-Teaching Arithmetic Problems* (Globe), Br. (S 6-8)
- SILVER-BURETT COMPANY, *Arithmetic for Everyday Life*, Phila.
- SMITH, *Combination Arithmetic* (Mentzer), Dub.
- The Teaching of Arithmetic* (Ginn), Tr.
- SMITH, LUSE & MORSE, *Problems and Practice Arithmetics* (Ginn), Br. (3-8), G.Bay, Phila.
- Wells and Talks in Numberland* (Ginn), G.Bay
- SNYDER & MORTENSON, *The New Method Mental Arithmetic Drill Book* (Hartford Publ. Co.), Phila.
- STONE, MILLS & MALLORY, *Unit Mastery Arithmetics* (Sanborn), Bo., Br. (8 7-8)
- The Teaching of Arithmetic* (Sanborn), Tr. (T)
- STRAYER & UPTON, *Arithmetic Series* (American), Bal., Bel., Char. (2-7), Col., Den. (3-8), Dul. (1-2), El P., Gal. (1-7), Ind. (1-8), K.C., Pro. Fueb. (3-8), Rich. (3-6 & 8), St.Cil., Spfd.
- Practical Arithmetic Series* (American), Gall. (7-8), Naah. (3-8), Phila. (3-8), Rich., Tol., Wil.
- Social Utility Arithmetics* (American), Br. (3-8), Cin. (3-8), Gall. (3-8), Gr.F., Tr. (1-8)
- STUDEBAKER, KNIGHT, FINDLEY, RUCH & GRAY, *Number Stories* (Scott), B., Br. (1-2), Dul., Naah. (1-2), Phila. (1-3), Peo. (1-2), St.P. (1-2), Wil.
- THORNDIKE, *The New Methods in Arithmetic* (Rand, McNally), Tr. (T)
- TORGERSON, MATTHIES & JELDE, *Child Centered Arithmetic* (Circle Book Co.), Phila. (3-8)
- UPTON, C. B., *Arithmetic Workbook* (American), Dul. (2), K.C. (1-2), Phila.
- First Days With Numbers* (American), Br. (1), Dul. (1-2), K.C. (1-2), Phila.
- Arithmetic Series* (American), Naah.
- Social Utility Arithmetics* (American), Cin. (3-8), Ind. (2-8), Naah. (3-8)
- Adventures in Arithmetic* (American), Dub., K.C. (1-5, 7-8)
- Short Course in Computation* (American), Phila. (3-8)
- WATSON, *Simplified Arithmetic* (Heath), Phila. (8)
- WHITCRAFT, *The 80th Century Drill Pad* (The Continental Press), Phila. (1-8)

Arithmetic (Continued)

- WOODY, BREED & OVERMAN, *Child-Life Arithmetics* (Lyons), Br. (3-6), Ser., St.Cl., Tr. (2-8)
 WREN, OSBURN, *Functional Numbers* (Heath), Phila. (7)

ART

- ADELAIDE, SISTER M., *Course of Study* (Arch. of Cincinnati), Rich.
 AMERICAN CRAYON CO., *Loose-Leaf Project Sheets*, St.Cl.
 ATHEY, *Along Nature's Trails* (American), Br. (8 6)
 AUGSBURG PUBLISHING CO., *A-B-C of Color*, L., Owen.
Augsburg Drawing Books, Hart. (1-8), L., Owen.
 BINNEY & SMITH CO., *The Drawing Teacher*, Pro.
 CARPENTER, F. L., *Stories Pictures Tell* (Rand, McNally), Gal. (1-7)
 COLLINS & RILEY, *Art Appreciation* (Harcourt), Tr. (1-8)
 DUTCH, G. S., et al., *Practical Drawing* (Practical Drawing Co.), Leav. (1-8), Lin. (1-8), Man., Om. (1-8), Pro., Tr. (1-8), Wich. (1-8)
Correlation of Art and the Mass (Practical Drawing Co.), Man.
 ECONOMY CO., *School Arts*, St.Cl. (1-8)
 EDWARDS & SHERMAN, *Nature Activity Readers* (Little, Brown), Br. (1-4)
 FITZGIBBON, *Art Book* (Loyola), Mil., L. (4-8), Owen. (4-8)
 KEEL & SMITH, *My Drawing Book, Step Four* (Rand, McNally), Br. (8)
 LANE, *Common Sense Drawing* (Krome Bron.), Tr. (T 1-8)
 LEDERER, *Drawing Made Easy* (Hall & McCrery), Tr.
 LEMOS, *Applied Art* (School Arts Magazine), Man.
 MARY VERONICA, O.S.U., SR., *Art in the Catholic Elementary School* (Supt. of Toledo Cath. Schools), Tol. (T)
 McCORMICK MATHERS, *Junior Handicraft*, St.Cl.
 McMUNIGLE, *Art Education Through Religion* (Mentzer Bush), Erie (1-8), Man., Pitt. (1-8), Sy.
 MENTZER BUSH CO., *Activity Art Books*, St.Cl. (2-8)
Creative Arts, G.R. (1-8), St.Cl. (1-8)
Great Pictures and Their Studies, Spr.
 MOORE, *People and Art* (Allyn), Tr. (7-8)
 MOSELEY, *Trees, Stars and Birds* (World), Br. (8 6-8)
 NEALE, *World Famous Pictures* (Lyons), St.Cl.
 NICOL, LEVENSON & KAHN, *The Nature Hour* (Silver), Br. (8 5-6)
 OWEN PUBLISHING CO., *Famous Masterpieces*, Tr. (1-8)
Studies of Famous Paintings, Dub., Tr. (T 1-8)
Instructor Handicraft Book, Tr. (8 1-4)
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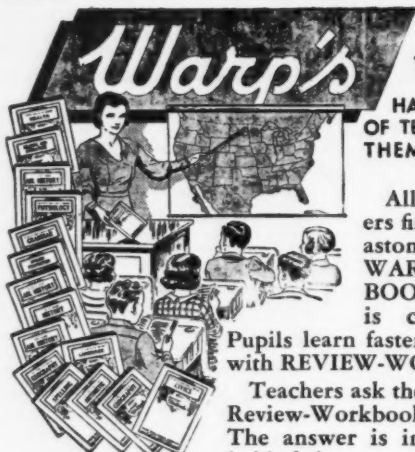
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Readers (Continued)

- Stories of Great Adventures* (Milton Bradley), Buf. (S 4)
From Moccasins to Wings (Milton Bradley), Tr. (T 7-8)
BAKER, Great Speeches (Allyn), Br. (S 8)
BAKER & REED, Catholic Curriculum Readers (Bobbs-Merrill), Br. (1-6), Buf. (S 2), Phila., St. P. (1-3)
The Earth We Live On (Bobbs-Merrill), Leav. (4)
Making America (Bobbs-Merrill), Leav. (5)
Our World and Others (Bobbs-Merrill), Leav. (6)
BALDWIN, The Story of Siegfried (Scribner's), Buf. (S 4)
BALDWIN, J., Thirty More Famous Stories Retold (American), Buf. (S 4)
BALL, Bird Biographies (Dodd), Buf. (S 5)
BARRETT & FANNING, Asa Maria Readers (American), Bal., Br. (1-3), Buf. (S), Det. (1-2), Phila., Scr., Tr. (1-3)
BARUCK, Big Fellow at Work (Harper), Buf. (S 4)
BAUM, The Wizard of Oz (Bobbs-Merrill), Buf. (S 4)
BEALS, The American Adventure Series (Wheeler), Br. (S 5-8)
BEATY, Story Pictures (Beckley-Cardy), Br. (S 4)
BEDIER & TREVISAN, The Important Pig (Longmans), Br. (3-4)
The Long Road to Lo-Ting (Longmans), Br. (3-4)
Thomas, the Good Thief (Longmans), Br. (3-4)
BERMAN, FRYER & BARNARD, Community Helpers (Winston), St. Cl.
Community Activities (Winston), St. Cl.
Community Interests (Winston), St. Cl.
BERSTEIN, D., Judy's Ocean Voyage (American), Br. (S 3)
BERRY, Girls in Africa (Macmillan), Buf. (S 6)
BESKOW, E., Pella's New Suit (Platt-Munk), Buf. (S 2)
BIGHAM, M. A., Goober Village (Rand, McNally), Br. (S 1-2)
BLACKMORE, R. D., Lorna Doone (Scott), Br. (S 8), Tr. (S 8)
BOND, The Little Monkey with the Sad Face (Day), Buf. (S 4)
BOYNTON, REV. S. J., Blessed Friend of Youth, John Bosco (Macmillan), Buf. (S 6)
BRANN, Nannette of the Wooden Shoes (Macmillan), Buf. (S 4)
BRENNAN, REV. G. T., The Ghost of Kingdom Come (Bruce), Phila. (4-7)
The Man Who Dared A King (Bruce), Phila. (4-8)
BRINDL, HELEN M., Your Land and Mine (Macmillan), Phila.
BROCH, E., To Market, To Market (Knopf), Buf. (S 2)
BROENING, A. M., Reading for Skill (Noble), Br. (S 7-8)
BROOKS, The Tone Story of George Washington (Lothrop), Buf. (S 5)
BROWN, F., Crazy Quilt Circus Pony (Scribner's), Br. (S 3-4)
BROWN, et al., Tubby, Tiny and Top (Lyons), Tr. (1)
At Don's Farm (Lyons), Tr. (1)
The Dairy Farm (Lyons), Tr. (1)
Judy's Boat Trip (Lyons), Tr. (1)
Bob and Judy at Play (Lyons), Tr. (1)
The Christmas Story (Lyons), Tr. (1)
Valentine Day (Lyons), Tr. (1)
Christmas Time (Lyons), Tr. (1)
Easter Time (Lyons), Tr. (1)
BROWNELL, IRELAND, et al., Adventures in Safety (Rand, McNally), Br. (S 8), Tr. (S 8)
BRUCE & TURNER, Little Folk's Library (Newson), Br. (S 1-2)
BUCK, F., On Jungle Trails (World), Br. (S 7)
BUCKINGHAM, B. R., The Children's Bookshelf (Ginn), Alt. (1-8), Br. (S 1-8), Tr. (S 1-8)
- BUCKLEY, WHITE, ADAMS & SILVERMALE, Road to Safety Series** (American), Alt. (1-6), Br. (1-6), Leav. (1-3), Nash. (S 1-6), Phila. (S), Ser. (S), Tr. (1-6)
Away We Go (American), Buf. (1)
In Storm and Sunshine (American), Buf. (1 & S 2), Phila.
In Town and Country (American), Buf. (S 2), Phila.
Happy Times (American), Phila.
On Land and Water (American), Phila.
Who Travels There (American), Phila.
BURLON, GLAZER, PHILIPS, Around the Caribbean (Heath), Phila.
With Jane and Paul (Allyn), Phila. (3)
Adventures in Science (Allyn), Phila.
BURCHILL, ETTINGER, SHIMER & PEYSER, New Progressive Road to Reading (Silver), Br. (1-3)
BUSH, M. G., Enjoying Our Land (Macmillan), Phila.
BUSH, NEMEC, et al., Democracy Readers (Macmillan), Tr. (1-5)
BUTTERFIELD & BROWN, Little Wind (Lyons & Carnahan), Br. (2)
Morning Star (Lyons & Carnahan), Br. (2)
BYRD, Little America and Skyward (Putnam), Buf. (S 5)
CAMPBELL, CAPT. WILLIAM, Knight of the North (Bruce), Phila.
CARPENTER & BAILEY, The Rainbow Series (Allyn), Br. (S 1-3), Phila.
CARROLL, L., Alice's Adventures in Wonderland (American), Buf. (S 4)
CHAMBERLAIN & SHATTUCK, Beacon Lights of Literature (Iroquois), Alt. (6-8), Br. (S 6-8), Buf. (7-8), Cleve. (7-8), Dub., Dul. (7-8), Gr. F., Hart. (7-8), Mo. (7-8), Pec. (7-8), Phila. (7-8), St. Jos. (6-8), San Ant. (7-8), Scr. Tr. (7-8)
CHAMBERLIN, From Pine Knots to Electric Lights (Bussu), Buf. (S 4)
CHRIST, K. D., Boots, the Fireman's Dog (American), Br. (S 2)
CHRISTIAN BROTHERS, De La Salle Readers (Christian Bros.-La Salle Bureau), Gal. (6-7)
CLARK, B., Belle River Series (Lyons), Br. (S 1-3)
CLARKE, et al., Our Animal Book Readers (Heath), St. Cl. (1-6)
COHEN & SCARLET, Modern Pioneers (Allyn), Br. (S 8)
COLLODI, G. E., Pinocchio (Rand, McNally), Br. (S 5)
CONDON, LIND & VEIT, New Atlantic Readers (Little, Brown), Br. (S 4-8)
COOK, NORVELL & McCALL, Hidden Treasures in Literature (Harcourt), Br. (S 7-8), Phila. (7-8), Tr. (S 7-8)
COOPER, JAMES F., Tales (Allyn), Br. (S 7-8)
CORDES, New Path to Reading Series (Ginn), Br. (1-6)
CRESWICK, P., King Arthur (American), Br. (S 8)
CREW, Alanna (Harper), Buf. (S 6)
CROFT, A., Twenty-One Saints (Bruce), Tr. (T 4-8)
CROSS & LEHR, Literature, a Series of Anthologies (Macmillan), Br. (7-8)
CROWNFIELD, Alison Blair (Dutton), Buf. (S 5)
The Feast of Noel (Dutton), Buf. (S 6)
CURRY, C. M., Literary Readings (Rand, McNally), Br. (S 7)
CURRY-CLIPPINGER, Children Literature (Rand, McNally), Tr. (T 1-8)
CURTIS, M. I., Stories in Trees (Lyons), Br. (S 5-6)
CUTRIGHT & CHARTERS, Democracy Readers (Macmillan), Alt. (1-6), Br. (1-6), Phila. (S), St. Cl. (1-6), Tr. (S 1-5)
Living Together at Home and School (Macmillan), Br. (S 1)
Living Together in Town and Country (Macmillan), Br. (S 2)

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- DALGLIESH, A., *A Happy School Year* (Rand, McNally), Br. (S 1-2)
- DEFOE, D., *Robinson Crusoe* (Allyn), Br. (S 7-8)
- ROBINSON CRUSOE (Cosmopolitan), Buf. (S)
- DEHUFF, E. W., *Swift Eagle* (Rand, McNally), Br. (S 4)
- DE LA MARE, Told Again (Knopf), Buf. (S 4)
- DEMILLE, *Adventures in Story Land* (Allyn), Br. (S 7-8)
- DENTON, *Real Nature Stories* (Whitman), Buf. (S 4)
- DICKENS, C., *A Christmas Carol* (Hall, McCreary), Br. (S 7-8)
- DICKINSON, K. L., *Modern Lyrics* (Allyn), Br. (S 8)
- DICKINSON, *The Children's Book of Thanksgiving Stories* (Doubleday), Buf. (S 4-5)
- DINNIS, *God's Fairy Tales* (Herder), Buf. (S 6)
- DISNEY, *Walt Disney Story Books* (Heath), Br. (S 3-4)
- DODD, *Fiber and Finish* (Ginn), Br. (S 6-8), Tr. (S 6-8)
- DONOHUE, *Atlantic Clipper* (Oxford), Br. (S 4-5)
- DOOTSON, L. L., *A Riddle Book* (Rand, McNally), Br. (S 1-2)
- DOPP, PITTS, et al., *Happy Road to Reading* (Rand, McNally), Br. (S 1-5), N.O. (1-2)
- DOYLE, A. C., *Great Moments from Great Stories* (Globe), Br. (S 8), Tr. (S 8)
- DUNN-MORRISETT, *Machines for America* (World), Br. (7)
- Power for America* (World), Br. (8)
- Wings for America* (World), Br. (8)
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- EGGLESTON, E., *Stories of Great Americans for Little Americans* (American), Buf. (S 4)
- EIFRIG, C. W. G., *Our Great Outdoors* (Rand, McNally), Br. (S 6-7)
- ELEANORE, SISTER M., *Through the Lane of Stars* (Appleton), Tr. (T 4-8)
- ELIOT, *Little Black Coal* (Stokes), Buf. (S 4)
- ELLINGWOOD, L. B., *Betty June and Her Friends* (American), Br. (S 1), Tr. (S 1)
- ELSON, BURRIS, KELLY & RUNKEL, *Child Library Readers* (Scott), Char. (2-6)
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- FAISON, M. H., *Seaway and Scottie* (American), Br. (S 2)
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- FOX, *Lily of Willowood* (American), Br. (S 4), Tr. (S 4)
- FOX, *Uncle Sam's Animals* (Century), Buf. (S 4)
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- FOX-SCHLESINGER, *The Cavalcade of America* (Milton Bradley), Tr. (T 7-8)
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- We Look and See* (Scott), Dub. (1-3), L. R. (1)
- We Work and Play* (Scott), Dub. (1-3), L. R.
- Our New Friends* (Scott), L. R. (1)
- GREEN & KIRK, *With Spurs of Gold* (Little, Brown), Buf. (S 4)
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- It Happened in Australia* (McKnight), Tr. (T 6)
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- HAWKS, Trails to Woods and Water** (Macrae-Smith), Buf. (S 5)
- HAWTHORNE, A Wander-Book** (Houghton), Buf. (S 5-6)
- HAWTHORNE, N.**, *Tanglewood Tales* (Rand, McNally), Buf. (S 6)
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- HILL, H. C.**, *Reading & Living* (Scribner), Gr. F.
- HODER**, *The Picture Book of Travel* (Macmillan), Buf. (S 5)
- HODGDON & SACHS**, *Creative Science* (Hinds, Hayden & Eldredge), Br. (S 7-8)
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- KUHN, ANNA**, *A Queen's Command* (Bruce), Phila.
- LAHEY, REV. T. A.**, *God's Heroes* (Ave Maria Press), Tr. (T 4-8)
- LAIDLAW BROS.**, *Guidebooks to Reading*, Bel. (7-8)
- LAMB, C. & M.**, *Tales from Shakespeare* (Allyn), Br. (S 8)
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- LINDBERGH, CHAS. A.**, *We* (Putnam), Buf. (S 5)
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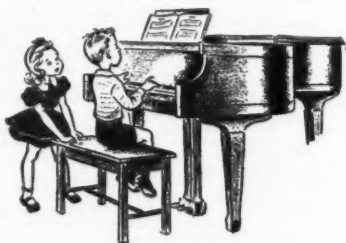
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